ABRAHAMS DECEASE.

A MEDITATION ON GENESIS 25.8.

DELIVERED AT THE FVNERALL OF THAT WORTHY SERuant of Christ, Mr. RICHARD STOCK, Late Pastor of All-Hallowes Bread-street:

TOGETHER WITH THE TESTIMOnie then giuen vnto him.

By THOMAS GATAKER B. of D. and Pastor of *Rotherhith*.

LONDON,
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BRITISH MUSEUM

TO THE RIGHT WORSHIPFVLL SIR HENRY YELVERTON Knight, one of the Iustices of his Maiesties Court of *Common Pleas.*

RIGHT WORSHIPFVLL,

OVR *speciall interest* in that *worthy Seruant of Christ*, whom this *weak work* concerneth, by your *singular fauours* to him, and his deserued procured, cannot but giue you *interest* in the *worke* it selfe: before any Mine your *Worship*, therefore I addresse

and direct vs, as to one that may iustly lay best claime to it. For doubting but that, as you did in more than ordinary manner *respect* his *person* while he *liued*, so you do no lesse *honour* the *memory* of him now *deceased*. The *worke* I wish were *worthy* either *you* or *him*. But, how little time I had for the *composing* and *peecing vp* of these *broken Meditations*, cannot be vnknowne to those, through them may be made knowne to others, that either *sent* or *brought* me the *first word* of his *decease*, being newly alighted from a *weary iourney*, not *houre* before the *Funerall* was to be performed. Besides that so *sudden* and vnexpected *tidings* of the *losse* of so deare a *Friend*, causing much *griefe* and *distraction*, could not but produce withall as great an *indisposition* to the minding of that that this *office* imposed on me did necessarily require of me; and deeper consequently that *second* [a] *helpe* of *redoubled diligence*, which others are wont to vse (as the *sea-man* his [b] *oares*, when the *wind* slacketh or scanteth) to redeeme the want of *time* with. That which made me (as conscious of the *rawnesse* of it) the more backward at

[a] Diligentia subsidium. Cicero pro Quintil.

[b] Ad remos confugere.

first

first to yeeld to the importunitie of those, (not a few) who both by *letters* and by *word* of mouth were very instant and vrgent for the publishing of it. Nor haue I had much *leisure* since to *reuise* and *digest* my *confused notes*; nor yet *desire* to *adde* or *alter* much, lest (to those that then heard it) it might seeme not the same. One short *passage* or two onely I haue inserted, that my *memory* then failed me in. Else the *substance* of all here was then deliuered. Which if, especially in the *Testimony* then giuẽ vnto him, whom this *office* was performed vnto, it seeme *slight* and *slender*, to that it ought or might haue beene: Besides the former *considerations*, which might well sufficiently excuse, let it be remembred, what a great *Orator* sometime said, that [c] *An exact face is very seldome drawn but with much disaduantage:* how much more when *a bungler* but hath it in hand? I may well say of him, as he sometime of *Basile*, [d] *There wanted but his owne tongue to commend him with.* A *better* I wish there had been employed therin than mine owne; or that mine owne (if but for his sake) had (at least then) been *better*. But the best

[c] *Pictores pulchrã absolutamq; faciem raro nisi in primis effingunt.* Plin. Secu. lib. 9. epist. 10.

[d] Μόνης λείπεται τῆς ἐκείνου φωνῆς ἐκεῖνον ἐγκωμιάζων. Greg. Naz. in Basil.

Οὔτε θάλασσα δύναται τὸν ποταμὸν εἰσρέουσαν εἰς αὐτὸν ποταμῶν, κἂν εἰσδέξηται ὅτι πλείστους ἢ μέχρι ἔτους τοσούτου τὸ ὕδωρ ἐπιφέρωσιν ὁ νῦν ἐπιφερόμενος. Ibid.

best is, to the Sea ascends into the River, or that yet true wine into it; nor the either praise, or any other mans praise; that due honour and reuerent estimation of him remaining in the mindes of so many, that neither mine, nor any other mans, commendation of him, either need to adde ought, or can adde much thereunto. Howbeit this may bide, when they are gone. Which whatsoeuer it is, presuming that your Worship will accept of, if not for it owne sake, yet for his, who liueth yet with you, and you desire (I know) should doe so also with others, I recommend it to your patronage, and your selfe with all yours to the protection of him who hath promised to be a Sunne and Shield to all those that sincerely rely on him, vouchsafe

שמש ומגן
Sol & Scutum.
Psal. 84. 12.

c Pictores pulchræ cuidam puellæ colorandæ faciem, ne quid ei deesset, simile fecerunt. Plin. Secund. lib. 35. cap. 10.

your Worships to be commanded in the Lord Iesus.

d Μίσγειν οἶνον ὕδατι τὸν αὐτὸν ἐκπώματος ἐκπώματι ἐπιφέρειν. Orig. in Psal.

THE TESTIMONIE GIVEN TO THAT worthy Seruant of CHRIST, Maſter RICHARD STOCK, at his Funerall.

ALL [a] *Chriſtian mens bodies* are [b] *Members* of *Chriſts Body*, [c] and *Temples* of *Gods Spirit*; and are therefore in *decent* and *comely* manner to be laid vp in their [d] *ſleeping chambers* or their [e] *reſting places*, as the Prophet *Eſay* termeth them. A *decent* and *comely Sepulture* then is due to all *Chriſtian corps*. But more then ſo, with ſome *ſolemnitie* may this *office* well bee performed to thoſe, in whom the *Holy Ghoſt* manifeſted a more ſpeciall *reſidence* by [f] a more plentifull meaſure of ſpirituall *endowments*, and more powerfull *operations*

[a] *Chriſtianorum corpora Chriſti membra, Dei templa.* Tertul. *de reſurrect. carn.*

[b] 1 Cor. 6.

[c] 1 Cor. 6. 19.

[d] *Κοιμητήρια. Dormitoria. Vide Dion. Carrant. de rit. lib. 2. cap. 23.*

[e] קברים *Cubilia. Eſai. 57. 2.*

[f] 1 Cor. 12. 4, 8, &c.

tions flowing from the ſame, while they liued; and whom, hauing obtained [g] a more eminent *place* in *Chriſts body*, *God* hath made *inſtruments* of more than ordinary *good* to his *portion* and *people* here. [h] *Samuel dyed* (ſaith the Storie) [i] a *Prophet of God*, [k] and *Ruler of Gods people, and all Iſrael aſſembled to his buriall*, and *mourned for him*.

[g] 1 Cor.12.27.30.

[h] 1 Sam.25.1.
[i] 1 Sam.3.20.
[k] 1 Sam.7.15,16.

This being apparant, good ground there is for this *ſolemne Aſſemblie*, which the deceaſe of our right worthy, and deſeruedly beloued, and much reſpected *Chriſtian Brother*, M. Richard Stock, a graue and reuerend *Father* in this our *Church*, a faithfull *Miniſter* and ſeruant of *Ieſus Chriſt*, and the vigilant *Paſtor* of a neighbouring *Congregation*, for the performance of this laſt *Chriſtian office* to the [l] *remainders* of him with vs, hath occaſioned at this preſent.

[l] Λείψανα. Reliquiæ. Hinc Iul. Scaligeri epitaph. Scaligeri quod reliquum eſt.

Concerning whom & his deportments, howſoeuer very much might iuſtly be ſpoken, and be ſpoken iuſtly by my ſelfe, not frō others *reports*, but of mine own *knowledge*, hauing bin [m] an *eye witneſſe* of them, as hauing beene familiarly and inwardly acquainted with him ever ſince the *fourth yeere* of *his abode* in the *Schooles* of the *Prophets*, and ſhortly after the time of *my firſt acceſſe* thither; (for there was no more diſtance betweene our two *ſtandings*) yet neither will the *ſtreights* of *time* permit it, nor will it be very needfull ſo to doe; his *life*, and *courſes*, and *conſtant labour* in the *worke* of the *Word*, being ſo well knowne, not in this, or the neighbour *places* onely, but thorow-out the whole *City*, wherein he conſtantly continued the *worke* of

[m] Teſtis oculatus: quem auritis decem præfert Plaut. Truculent. 2.6. quos ſecundo nota teſtes appellat. Sen. quæſt. nat. l. 4. c. 3. Nam & ſecurius & ſincerius viſa ſolent, quam audita narrari, & in tertium vas tranſfuſa facilius concoqui ſunt. Goſfrid. vit. Bern. l. 1. præfat. contra quam Apuleius: cui Florid. 3. Platis eſt auritus teſtis unus, quam oculati decē.

of his *Miniſtery* by the ſpace of well neere thirty yeeres. I will endeuour therefore to contract (what I well may) that which I ſhall ſpeake of him, and haſten to thoſe things that more neerely concerne our ſelues.

And to beginne with the *times* of my *firſt notice* of him. As in his firſt *beginnings* he was of *eminent note* in the *Colledge* he liued in, both for his *vnwearied induſtry*, and his *ſingular proficiency* in thoſe *ſtudies* of *humanitie*, that are as [n] *handmaids* to *Diuinity*, and helpe to lay a good *ground* for any future *profeſſion*; So his care was ſo [o] to *enterwine pietie* and *humanitie* the one with the other, that [p] as *web* and *woofe* they ranne on euer along together through the whole *courſe* of his *ſtudies*. Nor was he carefull onely of this *practiſe* himſelfe, but (according to that of the Apoſtle, [q] *Obſerue one another*, [r] *to whet on to godlineſſe and well-doing*;) hee was no leſſe forward to *incite* others thereunto; and not to *incite* them onely thereunto, but to *aſſiſt* them therein, and to afford what *helps* he could (which well alſo he could doe) unto any that were either *deſirous*, yea, or *willing*, but to imbrace them. In which kinde I cannot without iuſt note of *ingratitude* but acknowledge my ſelfe much indebted vnto him; and haue cauſe (with many others, beſide my ſelfe, much my betters) to *bleſſe God* that euer we came acquainted there with him. In a word, while he ſtaied in the *Colledge* (which his deſire was to haue done longer then he did, if opportunity had ſerued) [s] he gaue before hand, ere he came to it, *euident ſignes* of one likely to proue

n *Theologiæ ancillari.*

o *Pietatem humanitati intercalarem facere.*

p *Tanquam ſubtemen & ſtamen.*

q Hebr. 10. 24.

r Εἰς τὸ παροξυσμὸν. Quod ex Prou. 27. 17. petitum videtur.

s Καὶ ἐν τῇ σχολῇ, καὶ τῷ χαρῷ ἐφαπλοῦντος, τὰ τῆς ἀκριβείας προλαμβάνων. Greg. Naz. in Baſil.

[a] Θεοῦ ἀρχιτέκτων. 1 Cor. 3. 10.
[b] Luk. 1. 16.

[a] a *skilfull Maſter-builder* in *Gods worke*, and [b] a *winner* of many *ſoules* to God.

[a] *Præcocia ingenia. De quibus diuerbium; O li pueruios præcoci ſapientia. Apul. in apolog.*

Nor was he one of thoſe [a] *rathe-ripe wits*, that promiſe *faire* in the *bloſſome*, but *faile* in the *fruit*; that like *Comets*, blaze brighter than the fixed *ſtarres* for a time, but after a while *vaniſh* and come to nought, the *matter* of them being wholly either *ſpent* or *diſperſt*. But his *proceedings* in *publike* were correſpondent to his *beginnings* in *priuate*.

[b] Τὸν ϑεὸν ἀφορίσαντα καὶ καλέσαντα. Galat. 1. 16.

When it pleaſed *God* [b] to *call* him *out* and *ſet* him *apart* to that imploiment that he had *ordained* him to *before*, he proued *a painfull, a faithfull Miniſter of Chriſt, a skilfull, a powerfull diſpenſer of Gods Word*. If any demand *prooſe* hereof: not to inſiſt vpon his *conſtant* and *inceſſant imploiments*, with generall *approbation* and *applauſe* both of religious and *iudicious*, continued for ſo many *yeeres* (as was before ſaid) together, not *a Sabbath* intermitted, wherein (if *health* ſerued) he *preached* not *twiſe*, either in his owne *charge* (where he was frequenteſt) or elſewhere *abroad*; beſides his *catechiſings* of the younger ſort at certaine times in the *weeke dayes*, and other ſuch *offices* as to the *paſtorall function* are neceſſarily annexed, and are *priuately* to bee performed; wherein alſo he was no leſſe diligent than in the execution of his *publike Miniſtery*. Not to inſiſt (I ſay) upon this; (which yet were ſufficient *prooſe* of it:) As the Apoſtle ſaith to the *Corinthians*, [c] *You are* [d] *the ſeale of my Apoſtleſhip, and* [e] *my* [f] *letters teſtimoniall*. So may I well ſay of this our reuerend Brother: So many *Chriſtian ſoules* profeſſing themſelues to haue had their *firſt* effectuall

[c] 1 Cor. 9. 2.
[d] σφραγὶς.
[e] 2 Cor. 3. 1, 2.
[f] Ἐπιστολὴ συστατικὴ.

calling

calling and *conuersion* from him, (in which kinde, I suppose, not many in this City may compare with him) besides the *multitudes* of those that acknowledge themselues to haue been *edified*, *built up*, and *bettred* by him, are the *seale* of his *calling*, and of [g] *Christ speaking in him*, and not *verball* or *vocall*, but *reall letters testimoniall* of the *efficacy* of his *ministery*, through [h] *Gods blessing* thereupon.

[g] 2 Cor. 13. 3.

[h] 1 Cor. 3. 6, 7.

An [i] obscure *Author* saith, that the *Apostles* were like *Fishermen*, the succeeding *Ministers* like *Huntsmen*: [k] the *Apostles* like *fishermen* that catch *many* at *one draught*; [l] the succeeding *Ministers* like *Huntsmen*, that with much *toile* and *clamour*, running up and downe *all day*, scarce take *one Deere* or *Hare* ere *night*. And such indeed is the hard condition of many of *Gods seruants*, that notwithstanding their *faithfull* and *painfull discharge* of their duty, they are enforced to complaine with the Prophet, [m] *who beleeueth our report?* and, [n] *I haue laboured in vaine*; scarce able to produce or instance in any *one*, of whom they can with some good ground of assurance presume, that they haue *gained* him at least *to God*. But well might this our Brother, through *Gods blessing* vpon his *labours*, stand out and say, not of *one* or *two*, but of *troupes*, in the words of the same *Prophet*, [o] *Behold I and the Children, that God hath giuen me*; and with the Apostle, [p] *These haue I begotten to God by the Gospell of Christ Iesus*.

[i] Iacob. de Verag. in Ands. serm 4.

[k] Piscatores praedicatores primitiui, Matth. 4. 19. qui vno tractu magnâ multitudinem capiunt, Luc. 5. 6. Ioan. 21. 6. Act. 2. 41. & 4. 4.

[l] Praedicatores moderni vt venatores, Ier. 9. 16. qui cum clamoribus & laboribus multis vix vnam feram capiũt

[m] Esai. 53. 1.

[n] Esai. 49 4.

[o] Esai. 8. 18.

[p] 1 Cor. 4. 15.

Yea more than that; well assured I am, that diuers now famous *lights* in *Gods Church*, and *faithfull Ministers* of his *Word*, doe professe to haue lighted

ted their *candles* at his *lampe*, yea ſome of them to haue receiued their *firſt beginnings* not of *light* only, but of ſpirituall *life* and grace, (without which all light be it neuer ſo great, is *no light*, but meere *darknes*) from his *Miniſtery*. It is no ſmall *honour* for a man *to winne*, and it were but, *any one ſoule*: (q *He hath ſaued a ſoule*, ſaith S^t. *Iames*; as a matter worthy the glorying in.) For r to win *a ſoule* is to win more than the *whole world* againe is worth. But what an *honour* is it then to be, not the *winner* of a ſoule, but the winner of ſuch as proue *winners* of *ſoules*, and ſo f by *winning* of ſome *one* immediatly, to be a mediate meanes of *winning many* others by him? t *They ſhall ſhine* (ſaith he) *as the Heauens*, u *that inſtruct*; *and they* x *that conuert others*, *as the ſtars*. And how glorioufly then (ſuppoſe we) doth this our y *bleſſed* Brother z *ſhine* now *in the Kingdome of God*, that was an *inſtructer* of thoſe that were *inſtructers* of others; that was a *conuerter* of thoſe that were *conuerters* of others themſelues?

Many then (as a the Holy Ghoſt ſaith of *Iohn* the *Baptiſt*) did this our Brother *winne to the Lord*. *Many* (I ſay) he *wonne*; though *all* he could not: that was more then b the *Apoſtle* himſelfe was able to doe. But *many* yet he *wonne*, and his *deſire* and *endeuour* (with c the ſame *Apoſtle*) was to *win all*; his *own* eſpecially, of whom he vſed to proteſt, that *it was more comfort to him to winne one of them, than to winne twenty other*. But ſome *refractary ſpirits* (as d who almoſt doth not?) he met withall, that would not be *reclaimed*; that by their *croſſe carriage* were as e *thornes* in his *eyes*, and as *goades* in

q *Iam.5.20.*

r *Matth.16.26.*

f Πολλὰς δ' ἰσὸς ὠφελεῖν. *Plut. de Philoſ. conuict. cum princip.*

t *Dan.12.3.*

u משכילים *erudientes. Iun.*

x מצדיקים *iuſtificantes. Iun. ad iuſtitiam cõuertentes. Geneu. & Reg. Bibl. Angl.*

y *μακαρίτης.*

z *Matth.13.43.*

a *Luk.1.16.*

b *Act.18.6.& 19.6. 2 Theſſ.3.2.*

c *Rom.10.1. 1 Cor.9.19.-22. & 10.33.*

d *Pſal.58.3,4,5. Eſai.65.2. Ier.6.16,17,28,29,30.*

e *Quod de Cananæis, Ioſh.23.13.*

in his *sides*, and [f] a *vexation* of *heart* to this faithfull *seruant* of *Christ*: Whom, if any of them bee yet liuing, the *Lord* vouchsafe *mercy*, and *better mindes* to, and [g] *lay not this sinne of theirs to their charge*. And if there be any of those that liued any long time under so *painfull* and *powerfull* a *Ministery* as his was, that remaine still *vnconuerted*, *vnreclaimed*, *vnreformed*, let them feare and beware of that dreadfull *censure* of the Apostle, [h] *If our Gospell be yet hid, &c.* And let such know, that not [i] the *dust* of his *feet*, but the *sweat* of his *browes*, and the *teares* of his *eyes*, and his [k] *strength wasted* with them, and his *spirits spent* vpon them, shall one day *rise vp in iudgement* against them to make their *doome* [l] the *heauier*, if by *timely repentance* it be not preuented.

But because a man may *winne others*, and yet *lose himselfe*; [m] he may *saue others*, and yet not *saue himselfe*: ([n] they may *beget life* in others, that *haue none* in themselues.) The *Word* may *worke by* a man, and yet not *worke on* him: He may be [o] like a *treene* or a *stone gutter* (saith *Augustine*) that *conueigheth water into a garden*, but *receiueth no benefit* thereby it selfe; or like [p] the *hand* on the *high way* that *pointeth others the way*, which yet it *neuer walketh* it selfe; or † like *an Harpe* (saith the Heathen man) that *maketh others melody*, or [*] a *Trumpet*, that *soundeth loud*, but *heareth nothing* it selfe; or [“] like

[f] *Quod de Sodomitis*, 2 Pet. 2.7,8. *De Hebræis*, Psal. 106.33.
[g] *Act.*7.60. 2 *Tim.*4.16.
[h] 2 *Cor.*4.4.
[i] *Mat.*10.14 *Luk.* 9.5. & 10. 11. *Act.*13.51.
[k] *Esai.*49.4.
[l] *Matth.*10.15.
[m] *Non salutis esse dispensatorem, hoc est salutis etiam esse participem*, *Aug. epist.*140.
[n] *Animam faciunt, etiam qui non habent. Contra quē Sen. Non faciunt animum, quia nec habent.*
[o] *Per lapideum canalem transit aqua ad vineas, in canali lapideo nihil generans, sed tamē hortis plurimū fructum affert. Aug. in Ioan. tr.*5.
[p] *Hermæ, siue Statuæ Mercuriales. Ier.*31.21.
† Ἐνίοις τῶν ἀνθρώπων λέγουσι, ὅτι ἡμεῖς ἐν ἀλλήλοις ἐσμὲν ἡ τῆς λύρας καλὸν φθέγγεσθαι ποιοῦντες ἐν ἀλλήλοις ἐσμὲν ἡ τῆς λύρας καλὸν φθέγγεσθαι ποιοῦντες *Stob. ecl.*13. *Quod & de Peripateticis Cleanthes usurpauit. Laert.* [*] *Antisthenem Diogenes σάλπιγγα dixit, αὐτὸς δὲ ἐν ἄλλοις φθέγγεται μέγιστον. Dio Prus. orat.*8. [“] *Aqua baptismatis baptizatos ad regnum cœleste mittit, & ipsa postea in cloacam descendit. Greg. in Euang. hom.*17.

to

to the *baptisme water* (saith Gregory) that *helpes men* to *Heauen-ward*, and *goeth* after *downe to the sincke* it selfe: He may [q] *preach to others*, and *not preach to himselfe*; he may *conuert others*, and yet [r] proone a [s] *castaway himselfe*. (And yet it is [t] seldome seene, that much good is done, where a due [u] *concent* is not betweene *tongue* and *hand*, betweene *lip* and *life*.) This our Brother therefore was none of those [x] that *say and doe not*: but [y] as *he taught, he wrought*: His [z] *doctrine* and his *practise concurred*, and went hand in hand together: His *actions* were, though [a] *silent*, yet *reall* and *effectuall Sermons* of that he *preached* in the *Pulpit*: The *course* of his [b] *life* was *consonant* to the *tenour* of his *teaching*. And [c] both ioyning and conspiring in one, were a

[q] *Verbi dei inanis est sirinsecus praedicator, qui non est intus auditor. Aug. de diuers. 27.*

[r] 1 Cor. 9. 27.

[s] Ἀδόκιμος, reiectaneus. Bez.

[t] Λόγος καὶ βίος διάφορος σπάνιον τοῦτο καὶ ἰσχὺς καὶ λόγος μὲ πρᾶξεως χωρεύων ἀῶτης ὄζει καὶ ἀδρανής. ὁ δὲ πρᾶξιν ἐμπνέομενος, ἔμψυχος καὶ ἔργον καὶ δραστήριος καὶ ἀκίνητον τὸ σημεῖον ὁ τρόπος τῆς χηρύκων τοὺς ἀνθρώπους ἐπαγωγὸς λυπρός. *Isidor. Pelus. lib. 2. epist. 251. & epist. 271.* Βίος ἄνευ λόγου μᾶλλον ὠφελεῖ πίνυκας, ἢ λόγος ἄνευ βίου. ὁ μὲν γὰρ καὶ σιγῶν ὠφελεῖ· ὁ δὲ καὶ βοῶν ἐνοχλεῖ. *Itaque Menander.* τρόπος ἐστὶ ὁ πείθων τῷ λέγοντι, ὁ λόγος. *Suadet loquentis vita, non oratio. Plutarc. de leg. poet. & precept. polit. Et Gregor. Nazian.* Ἄφωνον ἔργον χρεῖττον ἀνωφελοῦς λόγου. *Qui docent tantum nec faciunt, ipsi praeceptis suis detrahunt pondus. Bonum quidem est recta & honesta praecipere: sed nisi & facias, mendacium est. Lactant. instit. lib. 3. cap. 16. Nisi & fecerit quae praecipit, soluta praecepta sunt. Qui praecipiunt, nec faciunt, abest ab eis fides. Praeceptis enim suis fidem detrahit, qui quod verbis astruere conatur, reipsa refoluit. Ibid. lib. 4. cap. 23.* [u] Τοῖς λόγοις ὁ νοῦς, τὴ ἦθει τῇ γλώσσῃ συνῳδὰ, ἀναμὰ ἄμυον, καὶ ἀσύμφωνα. *Method. apud Epiphan. haeres. 64.* [x] *Qui dicunt & non faciunt. Matth. 23. 3.* [y] Καὶ ἔδειξε καὶ ἐδίδαξε. *Basil. in Psalm. 63. Quod iussit & gessit. Bern. epist. 42. & in Cant. 20. Non verbis solum praedicans, sed exemplis. Idem de temp. 51. Quod de Origene Euseb. hist. lib. 6. cap. 3.* Οἷον γὰρ τὸν λόγον, τοιόνδε τὸν βίον· καὶ οἷον τὸν βίον, τοιάνδε καὶ τὸν λόγον ἐπεδείκνυτο. [z] Λόγος καὶ βίος συνῳδαμόσησε. *Isid. Pel. lib. 2. epist. 275.* [a] Σιγῶντα κηρύγματα. *Greg. Nazian. in Basil.* [b] Βίος λόγῳ σύμφωνος. *Plutarc. de Stoic. repugn.* Σύμφωνα τῇ γλώττῃ τὰ πράγματα. *Simonat. epist. 37. Concordet sermo cum vita. Senec. epist. 75. Ad legem suam quisque vivat, ne orationi vita dissentiat. Idem epist. 20.* [c] Οὐκ ἦν δύναμις μέσον τοῦ κηρύγματος, ἀλλὰ καὶ ὁ βίος τοῦ κηρύττοντος τοὺς ἀνθρώπους ἐπῆγετο. *Ibid. Pel. lib. 3. ep. 317.*

meanes

meanes to draw on many, who [d] by the one alone paraduenture had not easily beene wonne. In a word; for his *teaching*, I doubt not but that they will giue him the *best testimony* that *heard* him *oftest*; and for his *life* they that *knew* him *best*. For he was not *a flash*; one of those that *shew all* in *a Sermon*, or that *spend all* vpon some *one curious good worke*, that they minde to make their *Master-piece*. But both in his *life* and *teaching* he held on such a *tenor*, that the more men, [e] *wise* and *iudicious* at least, were *acquainted* with either, [f] the more they *reuerenced* and *admired* him for either.

There are *two* things (saith one) that make *a compleat man*, [g] *Integritie* and *Iudgement*: the one whereof is but [h] *lame* and *maimed* without the other; and in many oft they doe not meet. But an happy *coniunction* of them both was there in this our Brother. For the *proofe* whereof I may well referre my selfe to the *iudgement*, both of those that so frequently desired to make vse of him, for the *ouersight* of their *last wils*, and for his *assistance* by way of *direction*, in the *disposing* of their *estates*: (and we know all, how *cautious* men are wont to be in that kinde:) As also of those *reuerend Brethren*, of the *Ministerie* as well as other, who, ei-

[d] Τίς γὰρ οὕτω δυσμενὴς ἀνθρώπους ἀλλὰ μὴ φεύγοντας ἐστὶν ἢ μισῆσαι; Ibid. Quis enim obtemperet, cùm ipsi præceptores doceant non obtemperare? Lactant. instit. l. 3. c. 6. Homines enim magis exempla, quam verba. Ibid. l. 4. c. 23. Nec redargui potest nisi exemplo continentiæ: nec habere possunt, quæ docent, firmitatem, nisi ea prior fecerit. Ibid. c. 24. Itaq; Isid. Pel. l. 2. epist. 235. Τῷ γὰρ διδασκάλῳ δύο ταῦτα ἀναγκαῖα ὑπάρχειν, τήν τε τοῦ βίου κατόρθωσιν, καὶ τὴν τοῦ λόγου ἰσχνότητα, ἵνα τῇ μὲν ὠφελῇ ὁ ἀκροατὴς, τῇ δὲ συνεχῇ τὴν ἀπάτην. Aristot. Ethic. lib. 10. cap. 1. Οἱ γὰρ περὶ τῆς ἐν τοῖς παιδικοῖς καὶ ταῖς περὶ ἕξεων λόγοι ἀτελεῖς εἶσιν

πρὸς τὴν ἐργων. ὅταν ἐν διαφωνίαι τοῖς κρίνουσιν, καὶ ἀπαιδεύτοις καὶ τὰ λεπτὰ φεύγουσιν ὀλιγωροῦσι δὲ τοῦ σωφρονοῦντος ἕνεκα τοῦ ἐργου πρὸς ἀνόητα δὲ τὰς σωτηρίας ζῶν κατ' αὐτούς. [e] Vt enim de pictore, sculptore, fictore nisi artifex iudicare; ita nisi sapiens non potest perspicere sapientem. Plin. l. 1. epist. 10. [f] Miror magis, quò magis intelligo. Idem de Eupolide ibid. [g] Ἀρετὴν καὶ φρόνησιν ἀνὴρ ὁ τὸ μὲν σωφρονεῖν ἀσκήσας. Isid. l. 2. ep. 131. Ἡ φρόνησις τῇ ἀνθρώπῳ πρακτικῇ, δεῖ δὲ χρῆσθαι καὶ ἐπιτηδεύειν ἀρετὰς ἀμφοτέρας. Ibid. ep. 175. ex Stat. 10. 16. [h] Εἰ γὰρ ἀλλήλων ἀμέλειαν ἐποιεῖτο, ἢ μὲν εἰς πονηρίαν ἐμπεσεῖται, ἡ δὲ εἰς μωρίαν τελεῖται· ἡ μὲν γὰρ εἰς τὸ κακοήθη, ἡ δὲ εἰς τὸ ἀπατᾶσθαι δεῖται ἀφελείας. Idē ibid. Nō est vera simplicitas, nisi animi oculi, et pius sit, qui fallere nolit, et cautus sit, qua falli non possit. Bern. de præcept. & dispens.

ther by *letters* or otherwiſe, out of *all parts* of this *Realme* (I ſpeake what I know) did vſually ſeeke to him, as to one more then ordinarily able to giue them ſatisfaction, for the *reſolution* of their *doubts*.

Theſe *two* then (as he ſaith) make *a compleat man* indeed. But there is ſomewhat more required to make *a compleat Miniſter*, to wit, [i] that he *can* [k] *ſpeak his mind fitly*, (for what vſe of [l] *a mute Meſſenger?*) and that he [m] *dare doe it freely*. (For [n] of whom is *courage* and *freedome* of ſpeech required more then of *Gods Meſſengers?*) Nor was this our worthy Brother defectiue in either.

For, as for the former, how well able he was, not to *expreſſe* only, but to *vrge* and *preſſe* to, nor to *confirme* alone, but to *commend* alſo, that that he deliuered, with *cleere method*, *ſound proofes*, *choyce words*, *fit phraſe*, *pregnant ſimilitudes*, *plentifull illuſtrations*, *pithy perſwaſions*, *ſweet inſinuations*, *powerfull enforcements*, *allegations of antiquitie*, and *variety of good literature*; that both the *learnedſt* might *receiue ſatisfaction* from him, and the very *meaneſt* and *dulleſt* alſo might *reape benefit* by him: and ſo as might well [o] leaue an *impreſſion* in the *hearts* and *mindes* of his *hearers*; they cannot bee ignorant,

i Παῤῥησία καὶ καλλιῤῥημοσύνη. *Vt animi ſenſa eloqui, & aptè poſſit, & liberè audeat.*

k Διδακτικὸς. 1 Tim. 3. 2. ἱκανοὶ διδάξαι. 2 Tim. 2. 2. Tit. 1. 6. ἔτι λόγῳ ἀφελεῖς, ἔτι θεράπεις ἀλόγῳ. ὥσπερ γὰρ λόγῳ ἀπεφθὸς ἀτελὴς, καὶ τῷ θεράπει ἄλογος. ἐν τούτοιν δ' ἀμφοῖν ὁ ὀρθὸς καὶ λαμπρὸς χαραχτηρίζεται τῆς γενναίας βίβλου. Greg. Naz. in Baſil. & Iſid. Pell. l. 2. ep. 362. Οὐκοῦν χρὴ καὶ λόγῳ καὶ βίῳ διαπρέπειν. εἰ γὰρ τὸ πᾶν ἦν μόνον διδάξαι ἦν, ὡς οἷον παίδων, οὐκ ἂν τὸ διδάσκειν σεμνοῖτο. Mat. 5. 19. Iſid. ibid. ep. 235. Οἱ μὲν γὰρ ἦν βίον μόνον, ἢ λόγον μόνον καλῶς διώκοντες, τὸ ἑτέρου δὲ λείποντες, ἀλλ' ἐν τῷ ἑτεροφθάλμων διαφέρουσιν, ὅσῳ μεγάλη μὲν ἡ ζημία, μείζων δὲ τὸ αἶσχος ὁρῶσι καὶ ὁρωμένοις. Greg. Naz. ibid.

l ἡ γλῶττα τοῦ κήρυκος. Schol. Ariſtoph. Plut. Mutis quidem prædicatis quis vſus eſt? Eſai. 56. 10. Innocens & abſq; ſermone conuerſatio, quantũ exemplo prodeſt, tantum ſilentio nocet. Hier. ad Ocean.

m Ier. 1. 17. Act. 4. 29. Epheſ. 6. 19. Tit. 2. 15.

n Quis tibi verum audebit dicere, ſi ſacerdos Dei non audebit? Ambr. ep. 29. Itaq; Greg. Naz. ad Eunõ. 5. Οὐ φοβηθῶμεθα· εἰ γὰρ φοβηθώμεθα, ἡμῖν κακὸν ἐσόμεθα, ἡμεῖς κηρύσσοντες. Niſi fideliter dixerim, vobis erit damnoſum, mihi periculoſum. Timeo itaq; damnum veſtrum, timeo damnationem meam, ſi tacuero. Bern. de temp. 99.

o De Pericl. Eupolis. Πειθὼ τις ἐν τοῖς χείλεσιν· οὕτως ἐκήκει, καὶ μόνος τῶν ῥητόρων τὸ κέντρον ἐν τοῖς ἀκροωμένοις. Plut. Sec. l. 1. ep. 20. & Lucian. de Nigrin. *In animis audientium aculeos relinquebat.* Val. Max. l. 8. c. 9.

that

that for any ſpace of time heard him. In a word, in this kinde he was ſuch an one * as *many* ſtroue to *imitate*, *not* many of them *matched*.

Againe, becauſe it is in vaine to be *able* to *ſpeake* to good purpoſe, if a man *dare not* vſe his *tongue*; if, as he ſaid ſometime of the *Eretrians*, he be [p] like the *Sword-fiſh*, that [q] *hath a ſword*, but hath *no heart*; or like ſome *cowardly companion*, that *carrieth a weapon* about him for a ſhew, but *dare not draw it*, or make *vſe* of it, though iuſt occaſion thereof bee offered: For his *freedome* of *ſpeech* therefore in *reproouing* of *ſinne*, and that euen to the *faces* of the *greateſt*, both in *publike* and *priuate*, when occaſion required it, I doubt not but there are many here that are well able to teſtifie, and ſome accidents made it to bee more publikely knowne, then his deſire was that it ſhould haue beene.

Much hath beene ſpoken, and much more then I entended; and more time taken vp then I made account of. And yet much more might be added, then hath beene ſpoken, if *time* and *ſtrength* would permit. Many things I haue *touched*, and rather *pointed at* then *inſiſted on*. And yet many things (I know) many among you will miſſe, that might as iuſtly haue beene ſpoken of, and that (it may bee) ſome of you will deeme ſhould not haue beene omitted. One, his *zealous* and *earneſt purſuit* of *reformation* of ſome *prophanations* of the *Sabbath*; wherein he preuailed alſo for *alteration* of ſome things in that kinde *offenſiue*, as well [r] with the *maine body* of the *City*, as [s] with ſome particular *ſocieties*:

* *Quem imitari plurimi concupiſcant, pauciſſimi poſſint. Plin. de Anton. l. 5. ep. 10.*

p Ὥσπερ τὸ ξιφίας, μάχαιραν μὲν ἔχειν, καρδίαν δὲ μὴ ἔχειν. *Themiſtocles apud Plut. in Them. & in apophth.*

q *Nam & gladio lingua conferri ſolet. Diogenes de ſpurca diſſione à pulchro profecta,* Ἐξ ἑλκυστῆρος κυλλοῦ γεγονέναι τὴν μάχαιραν. *Laert. Et Apul. florid. 3. vt gladius vſu ſplendeſcit, ſitu rubiginat. ita vox in vagina ſilentij condita diutino torpore hebetatur. Sed & ſermo diuinus gladius dicitur, Eſai. 49. 2. Epheſ. 6. 17.*

r For their meetings on S^t. Thomas day.

s For their Monday feaſts.

cieties: An other his *discreet carriage* in the *catechizing* of the *younger* sort; the *males* apart one day, and the *females* another; the *riper* and *forwarder* first in the *presence* of the *ruder* and *rawer*, and the *ruder* and *rawer apart* by themselues after the *departure* of the former, that they might both *reape* what *fruit* might bee by *hearing* them, and yet *receiue no discouragement* by *being heard* of them: A third his *pious care* and *diligence* in the *religious instruction* and *education* of those that were vnder his *priuate charge*, *children* and others: Some one thing, some another. And I confesse, with *Nazianzene* in somewhat the like case, that it is herein with me, [t] as with one in a *field* or a garden, replenisht with *faire flowers* of *all sorts*, who while he casteth his eye on one, another offereth it selfe to him, and while he is catching at that, another commeth in his way, and while that pleaseth his eye, another withdraweth it to it selfe: And [u] as the *rings* or *circles* that rise on the surface of the *water*, when a *stone* is cast into a standing *poole*, they come so thick one vpon the neck of another, that, as if they strouefor place, they iustle out either other: so such variety of passages presenteth it selfe to me, that while I looke after one, I lose and let slip another, and when I would fetch that

[t] Ὥσπερ ὁ τῆς γῆς πόλεως τὸ φύμενον εἰς τὸν λειμῶνα καθίσας ἑτέρου ἐφ' ἑτέρῳ αἰρόμενος ἄγχιστα ἀνθέων. Plut. de amicit. Οὐ παύσεται ἑαδίον ἐφ' ἑτέρῳ αἰρόμενος τῶν νικώντων εὑρεῖν, ὥσπερ ἐν λειμῶνι πολυανθεῖ καὶ εὐώδει, τῶν ἀνθέων τὸ καλλίστου καὶ εὐωδέστατον ἄλλοτε ἄλλο ἐπιφερόμενον καὶ ὅσφρησιν καὶ ὄψιν ἐφ' ἑαυτὸ κατάγοντος. Greg. Naz. de pauper. Idem in Athanas. Περὶ τὰ λόγου ἁμιλλωμένους καὶ τὰ πάντα μὲ ἐθέλοντι, ἀλλαττόμενον ἀεὶ ἄλλο καὶ ἄλλο καὶ ἐχόμενον, καὶ οὐκ ἔχοντι τὸ νικᾶν εὑρεῖν, ὥσπερ ἐν σώμασι παλαιόντων ἴσως τι καὶ καλῶς· ἀεὶ γὰρ τὸ πρόσθεν κάλλιον φαίνεται, καὶ συναρπάζει τὸν λόγον. Quibus gemina sunt Philostrati illa ep. 2. Οὐκ οἶδα τί μᾶλλον ἐπιτήσω τῷ καφαλῆν; ἢ ὦ τῆς ὁμμάτων τρυφῆς; ἢ ὦ τῆς παρειῶν τῆς παρειᾶς; ἢ τὰ χείλη μειδιάσαντα &c. Itaque quod Plin. l. 6 ep. 21. Facilis inuentio, non facilis electio. est enim ex virtutibus eius larga materia. [u] Ὅπερ γὰρ ἐπὶ τῆς καθ' ὑδάτων ὁρᾶσθαι συμβαίνον ἐπ' ἂν ψηφὶς ἐμπέσασα κύκλον γένηται, ἄλλος καὶ ἐπ' ἄλλῳ κύκλῳ ἐκείνου μείζων καὶ σωρηδὸν ἐπιφέρων ἀεὶ λύει τὸν ἔξωθεν· τοῦτο καὶ αὐτὸ μοι συμβεβήκειν ἀπίστους· τὸ μὲν ἐπὶ τὴν θήραν, τὸ δ' ἕτερον θηρᾶν, τὸ δὲ ἐπὶ χάρισι· καὶ κάμνω ἀεὶ τὴν αἵρεσιν ἀεὶ τῷ προκαλουμένῳ ἐπιζητούμενα τῷ ἐπιστρέφοντι. Greg. Naz. in Patrem.

vp

vp againe, another choppeth in, as contending for roome with it: And if I should *purſue* and *inſiſt vpon* euery *particular*, that either others might expect, or that might inſtly challenge a *place* here, *time* and *ſpeech* would faile mee before *matter* to ſpeake of.

To draw toward an end therefore together with his *end*; the *end* of his *labours*, but the *beginning* of his *reſt*, the *end* of his *worke*, but the *receipt* of his *reward*: In theſe and the like *imploiments* publike and priuate, hee *ſpent* his *time*, he *ſpent* his *ſtrength*, [x] like a *torch* or *taper*, *waſting* and *conſuming himſelfe* for the *behoofe* and *benefit* of *others*, [y] hauing his *worke with God* then, and his *reward* for it *from God* now. And for theſe *emploiments* principally it was that he deſired *recouery* of *health* and *ſtrength*; vnto the *performance* whereof alſo (though therein iniurious to himſelfe, and contrary to his owne deſires) he oft *ſtrained* himſelfe, and that in the middeſt of his *infirmitie* and *weakneſſe*, not to the vncertaine *hazard* onely, but to the euident *impeachment* and impairing of either.

[x] *What is the Signe*, ſaid *Ezekias*, when he was promiſed recouery, *that I ſhall goe vp to the houſe of the Lord?* as deſiring *continuance* of *life* and *recouery* of *health* for no one end more then that. And therfore alſo was this our Brother ſo deſirous of *recouery*, that he might *repaire* to *Gods houſe* againe, that he might *returne* to *Gods worke* againe. To which purpoſe the very laſt *Lords day* before his *deceaſe*, hauing after many *relapſes* recouered a little *ſtrength*, he made ſhift to get out to a neighbour

[x] *Sicut lucerna ſe conſumit in ſeruitium aliorum. Iac. de Vorag. de Ioan. Bapt. 6.*

[y] *Eſai. 49. 4.*

[x] *Eſai. 38. 22.*

Congregation, there to ioine with *Gods people* in *publike performance* of ſuch *ſolemne ſeruice of God* as that *day* is vſually ſpent and emploied in. And hauing held out to the end with them in *both parts* of the *day*, he reioiced much therein, that he was *able* ſo to doe; the rather becauſe thereby he conceiued ſome good *hope*, that hee ſhould be *ſtrong* enough ere long, to returne to his wonted *worke* and *employment* againe. But the *Lord* ſaw it better (for * his *will* appeareth by his *worke*) to put an end to his *inceſſant labours* here, and to tranſlate him to the place of his *endleſſe reſt* elſe where. The *gaine* is his; the *loſſe* ours, mine owne (among others) not the leaſt. The *Lord ſanctifie* it vnto vs, and to thoſe whom any way it concerneth; and vouchſafe in mercy to *repaire* it, by raiſing vp many alike qualified and endowed in his roome. With whom now leaue we him, and returning home to our ſelues, afford we a *reuerent* and *religious eare* to thoſe *inſtructions*, that for the fitting and preparing of vs vnto the *way* that he is gone before vs, ſhall out of *Gods Word* be deliuered vnto vs.

* *Pſal.*135.6. *Epheſ.*1.11.

ABRA-

ABRAHAMS DECEASE.

GEN. 25. 8.

And Abraham gaue vp the ghoſt, and died, in a good old age, an old man, and full of yeeres; and he was gathered to his people.

BEfore was a long *diſcourſe* of *Abrahams life*: here is a *report* in few words of his *death*. *Abrahams Death.*

Wherein (to come to them directly without further *preface*, becauſe much time is already ſpent) wee may conſider theſe *particulars*: *Of 4 foure Particulars.*

1 *Who* died; 1 *Quis*, Who.
2 *How* he died; 2 *Quando*, When.
3 *When* he died; and 3 *Quomodo*, How.
4 *Whither* he went when he died. 4 *Quo*, Whither.

First,

Particular 1.
Quis.
Perſon,
Who.
Points 1.

First, who died; *Abraham.*

Whence we may obſerue, that

No ſtate or condition here freeth men from death.

For who might ſooner or better haue expected to haue beene freed from it then *Abraham?* *Abraham* (I ſay) [a] *a Prophet of God*; [b] *a Prince of God*; [c] *a ſpeciall friend of God*; [d] *the Father of the faithfull, &c.* And yet of this *Abraham, a Prince, a Prophet, Gods friend, his fauourite, the father of the faithfull,* is it here ſaid, that *he died*; and by the *Iewes* to our Sauiour, [e] *Abraham is dead.* So [f] *Lazarus Chriſts friend*; and yet, [g] *This our Friend* (ſaith Chriſt) *ſleepeth*; that is (as afterward he there expoundeth himſelfe) [h] *hee is dead.* The [i] *Apoſtles* likewiſe *Chriſts friends*; and yet they are [k] *all dead*: (For it was no true [l] *Word* that *went among the Diſciples* concerning *Iohn*, from the *words* of our *Sauiour* either [m] *miſtaken* or *miſinterpreted*, that *that Diſciple ſhould not die.*) *Dauid* [o] *a man after Gods owne heart*: and yet [p] *he goeth the way of all fleſh.* [q] *Your Fathers* (ſaith the Prophet *Zachary*) *where are they? or doe the Prophets liue for euer?* And the *Iewes* anſwer him in the negatiue, *No*; [r] *the Prophets are dead.* In a word; as the Pſalmiſt ſaith, that [s] *wiſe men die as well as fooles*: ſo [t] *good men die as well as bad*: yea, the *good* goe oft *before the bad.* [u] *The righteous* (ſaith he) *are taken away from the euill to come.* And of *Ieroboams* young *Sonne* it is ſaid;

[a] *Gen.*20.7.
[b] *Gen.*23.6.
[c] *Iam* 2.23. 2 *Chron.*20.7. *Eſai.*41.8.
[d] *Rom.*4.16.
[e] *Iohn* 8.54.
[f] *Iohn* 11.5,36.
[g] *Iohn* 11.11.
[h] *Iohn* 11.14.
[i] *Luke* 12.4. *Iohn* 15.14,15.
[k] *Matth.*20.23. *Luke* 21.16. *Iohn* 21.19. *Act.*12.2.& 20.29.
[l] *Iohn* 21.23.
[m] *Iohn* 21.22.
[n] *Sic eum volo manere, &c. Vulg. perperam. Quod ſequitur tamen Ambroſ. in Pſal.* 45.& 118. *Aug. in Ioan.* 124. & *de temp.* 149. *Beda, Lyra, Rupert. &c. Propugnat Georg. Trapez. oppugnat Card. Beſſarion. Graui cedices refellunt.*
[o] 1 *Sam* 13.13.
[p] 2 *King.*2.1.
[q] *Zech.*1.5.
[r] *Iohn* 8.52.
[s] *Pſal.*49.10.
[t] *Ezek.* 21.4.
[u] Ὃν φιλεῖ θεὸς, ἀπόθνῃσκει νέος. *Menand. Plut. ad Apollon.* God taketh them ſooneſt, whom hee loueth beſt. *Morice in epitaph. ſui.*
[x] *Eſai.*57.1.

He

He shall die, because there is some goodnesse in him. [7] 1 King. 14. 12, 13.

Now the *reason* why the *godly die* as well as the *wicked*, is,

First, if we regard *naturall causes*,

1. Because they are made of the same *mould* and *mettall* that others are: [a] *We haue this treasure* (saith the Apostle) *in* [b] *earthen vessels*: they are but [c] *earthen pots* as well as [d] others.

2. Because they are subiect to the same *casualties* that others are. For, [e] *All things come alike to all: The same* [f] *chance betideth the good and the bad; the cleane and the vncleane;* [g] *the sacrificer and him that sacrificeth not;* [h] *the swearer, and him that* [i] *feareth to sweare, that maketh conscience of an oath.*

Secondly, if we regard *spirituall respects*.

1. The *godly die* also that they may *rest* from their *labours*: For, [k] *They rest from their labours that are deceased in Christ.*

2. They *die* that they may *receiue* their *reward*, to wit, [l] *the Crowne of righteousnesse*, which they must [m] not expect, till they haue [n] *finished their race.*

3. They *die*, that they may be *rid* of *sinne*: [o] *they die for sinne*, saith the Apostle: yet not to *pay* for it, as the wicked doe, but to be [p] *freed from* it: For, [q] *He that is dead, is freed from sinne.*

4. They *die*, that they may be [r] *freed* from *death* it selfe: [s] *that mortalitie* (saith the same Apostle) *may be swallowed vp of life.*

Reason.

Natural. 1.

[a] 2 Cor. 4. 7.

[b] ὀστράκινα. Testacea vasa. Hier. de virgin. fictilia. Greg. Mor. l. 3. c. 6.

Natural. 2.

[c] Esai. 64. 8.

[d] Ier. 18. 6. Κίναμ & ἀγγεῖον. Prou. Grec. — Vulgus fictilia, Quæ simul offendit ad fortunam, frangitur. Phædr. fab. 72.

Spirituall 1.

[e] Eccles. 9. 2. Cuiuis potest accidere, quod cuiquam potest. P. Syr.

Spirituall 2.

[f] מקרה casus.

[g] Malac. 3. 18.

[h] Zech. 5. 3, 4.

Spirituall 3.

[i] Iuramentum reuerenti. Iun. timenti. Pisc.

Spirituall 4.

[k] Apoc. 14. 13.

[l] 2 Tim. 4. 7, 8.

[m] 2 Tim. 2. 5. Iam. 1. 12.

[n] Ἀθλητὴς στεφανοῦται οὐκ ἀγωνιζόμενος λαμβάνων, ἀλλὰ ἀγωνισάμενος καὶ νικήσας· ὅτῳ καὶ πῶς ἀγωνιστέον καὶ νικητέον τὸ εἶναι μὴ φίλον ἐστὶ δρᾶσαι. Plutarch. contr. Epic.

[o] Rom. 8. 10.

[p] Rom. 7. 24.

[q] Rom. 6. 7.

[r] Ὁ θάνατός ἐστιν ἀθανασίας φάρμακον. Antipham. Mori? desinam aliger posse, desinam ægrotare posse, desinam posse mori. Sen. epist. 24.

[s] 2 Cor. 5. 4.

Spiritual. 5.

t Θάνατος δὲ διεγήγερται Δαῦδ πεμφθεὶς εἰς τοὺς θεούς. Greg. Naz. in Basil.

Spiritual 6.

u 2 Cor. 5.6.

x 2 Cor. 5.8. Βέλτιον γὰρ καὶ κρεῖττον τῆς παρούσης. Greg. Naz. in Patr. y Philip. 1 23.

Obiect. 1.

Answ.

z ἀναλύσαι τὸ Homer. Odyss. 6. ἀνάλυσις πρωτοπόρια λύσου. Solvere, velo ram solvere: vt Fab. instit. l. 1. Permittamus vela ventis, et oram solventibus bene precemur. Et l. 4. Solvimus oram, profecti sumus. Vita navigaturis tractu sit. Vid. Pisc. in Luc. 12.36. Hinc ἀνάλυσις. 2 Tim. 4.6.

a Hebr. 11.5.

b 2 King. 2.11.

c Privilegia singularia regulam non faciunt, regulam nō infringunt. Privilegia singulorum legem communem nō faciunt. Hieron. in Jon. 1. Bed. in Act.

5. They *die*, that they may [t] *goe to God*: For; [u] *While we bide here in the body, wee are absent from the Lord*: and [x] *We desire therefore to remoue hence, that we may goe home to him.*

6. They *die*, that they may *be with Christ*: [y] *I desire* (saith he) [z] *to loose*, or *to be loosed, and to bee with Christ.*

But against the *truth* of this *point*, may some *obiection* be made.

For first, if *no state* or *condition free* men *from death*, how (may some say) it is said of *Enoch*, that [a] *he neuer saw death*; and of *Elias*, that [b] *he was taken vp aliue into heauen?*

To this I answer, that [c] *singular and extraordinary priuiledges neither make a rule, nor marre a rule.* It followeth not, because some one or two of this or that *estate* or *condition* haue by *speciall fauour* beene some time *exempted* from this *generall sentence*, that therefore the *estate* or *condition* it selfe *exempteth* any, or that all of the same *estate* are *exempt* and freed therefore therefrom. [e] *Ezekias walketh with God* as well as [f] *Enoch*, and yet [g] he *died*, when his *lease* of [h] *fifteene yeeres* expired. *Eliseus* was [i] *a Prophet of God* as well as *Elias*; and [k] *the Spirit of Elias* (it is said) *rested vpon Eliseus*: and yet [l] he *died*, and was *buried*; as appeareth by the [m] *miracle*, that *God* wrought by his *corps* sometime after his *decease*. These were *personall priuiledges*: and [n] *personall prerogatiues* passe no further than the *persons*

d Hebr 9 26. e Esai. 38.3. f Gen. 5.24. g 2 King. 20.21. h 2 King. 20.6. i 2 King. 3.7. k 2 King. 2.15. l 2 King. 13.20. m 2 King 13.21. n Personalis actio moritur cum persona. Reg. Iur. Stricti iuris sunt priuilegia. Non sunt ampliauda priuilegia. Ibid.

of

of thoſe, whom they are conferred on.

But ſecondly, if euen [o] the *faithfull die* alſo, (for how ſhould the *faithfull* looke to eſcape *death*, when [p] *the Father of the faithfull*, as wee ſee here, himſelfe *dieth?*) how (may ſome ſay) are the words of our Sauiour made good where he ſaith; [q] *If any man keepe my ſayings, he ſhall neuer* [r] *ſee death*; And, [s] *He that liueth and beleeueth in me, ſhall* [t] *neuer die?* *Obiection 2.*

To this I anſwer, that there is as [u] *a twofold life*, ſo [b] *a twofold death*: A twofold *life*; to wit, [c] *a naturall life* iſſuing from the *coniunction* of the *ſoule* to the *body*; and [d] *a ſpirituall life* ariſing from the *coniunction* of *God* to the *ſoule*. And a twofold *death*; to wit, [e] *a naturall death* ariſing from the *diſiunction* of the *ſoule* from the *body*; and [f] *a ſpirituall death* ariſing from the *diſiunction* of *God* from the *ſoule*. For looke [g] what the *ſoule* is to the *body*, the ſame is *God* to the *ſoule*. [h] As the *ſoule* is the *life* of the *body*, ſo is *God* the *life* of the *ſoule*. And [i] as the *naturall death* enſueth, when the *ſoule departeth* from the *body*; ſo the *ſpirituall death* followeth, when *God with-draweth* himſelfe from the *ſoule*. The *faithfull* then may *dye* the *naturall death*: but they neuer *dye* the *ſpirituall death*. [k] *Death* may *ſeuer* their *ſoules* from their *bodies*: but [x] *death*

Anſw.

[o] *Apoc.* 2.10.13.
[p] *Rom* 4.16.
[q] *Iohn* 8.51.
[r] *Mortem videre. i mori. Pſal.* 49.9. & 98.48. *Hebr.* 11.6. *Sicut videre vitam i. viuere, Iohn* 3. 36. *Ineptum eſt enim quod Chryſoſtom. neſcit quis in Marc.* 10. *diſtinguit inter mortem guſtare & videre.*
[s] *Iohn* 11.26.
[t] Οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.
[u] 1 *Cor.* 15.45.
[b] *Luke* 9.60.
[c] *Gen.* 2.7.
[d] *Rom* 8.10.
[e] *Iam.* 2.26.
[f] *Epheſ.* 2.1, 12 & 4.18.
[g] Ὁ Θεὸς ψυχῇ, ψυχὴ σαρκί. *Greg. Naz. epiſtg. Quod anima eſt caro, hoc Deus eſt anima. Bernſerm. Parv.* 3.
[h] *Pſal* 73 26. Ὥσπερ τὸ σῶμα ζῇ παρούσης ψυχῆς ἔτω καὶ ψυχὴ παρόντος τοῦ θεοῦ πνεύματος. *Iſid. Pelus. l.* 3. *ep.* 252. *Sicut anima vita eſt corporis ita Deus vita eſt animæ. Ber. ſer. part* 3 *Vita carnis anima eſt, vita animæ Deus eſt. Aug. de ciuit. l.* 19. *c.* 6. & *de verb. Apoſt.* 28. & *de Sanct.* 16. *Auerſe debet, vt viuat corpus, anima, vt viuat anima, Deus. Ibid.* i *Pſal* 73 27. Ὥσπερ ἀναχωροῦντος τῆς ψυχῆς νεκρὸν μένει τὸ σῶμα· ἔτω καὶ ἀποστήσεως τοῦ θεοῦ πνεύματος ἡ ψυχὴ τοῦ ζῆν ἀπολλύει. *Iſid. ibid. Moritur corpus cum recedit anima: moritur anima, ſi recedat Deus. Aug. de verb. Apoſt.* 28. *Corpus mortuum eſt ſine anima; anima mortua ſine Deo. Idem de Sanct.* 13. *Mors corporis a ſpiritu deſeri; mors ſpiritus a Deo. Idem de Ciuit. l.* 19. *c.* 26.
[k] *Eccle* 12.7.
[x] *Rom.* 8.38,39.

cannot *cut* off either *ſoule* or *body* with them from *Chriſt*. The *Faithfull* may *die*; and yet our Sauiours words true. For [a] they *die not*, euen when they *die*. [b] *Wicked* men (ſaith *Chryſoſtome*) are [c] *dead* euen while they *liue*: *good* and *godly* men [d] *liue* euen when they be *dead*. The *life* of the one is nothing but [e] *a paſſage to death*: the *death* of the other is nothing but [f] *an entrance into life*. For it is [g] *no life* but *death*, that *ſeuereth a man from Chriſt* while he liueth: It is [h] *no death* but *life*, that *bringeth a man home to Chriſt* when he *dieth*.

And thus much briefly for *anſwer* to theſe two *Obiections*.

Now for the *vſe* of the *Point*.

Vſe 1.

Firſt, it may ſerue to *hearten* and *encourage* vs againſt the *feare* and *dread* of *death*. For doe all, euen the *godly* and *faithfull die*? Why ſhould wee be loath to come to that, that ſo many *Saints* of *God* haue come to before? As *Phocion* ſaid to one that was to die with him; [i] *Art thou not glad to fare as Phocion doth*? So, why ſhould any be loath to doe as *Abraham* doth? Or why ſhould we be afraid to goe that *way*, that all the *holy* men of God haue gone before vs? It is true indeed, there might be ſome colourable cauſe of *feare*, if wee were to goe ſome [k] *vncouth* and *vntrod way*, ſuch as none euer went before vs; as [l] *Abel* did when he *died*. Or if none but the *wicked* had gone this way before vs,

a ἦκεν ὕπνον Κοιμᾶται· στήσειν γὰρ λέγεται τὸν ἀγαθὸς. Callimach. epigr. 14. Qui per virtutem perierat, haud is interiit. Plaut. Capt. 3. 5.

b Οἱ πονηροὶ καὶ ζῶντες τεθνήκασιν· οἱ δὲ δίκαιοι καὶ ἀποθανόντες ζῶσιν. Chryſoſt. in Philip. hom. 3. Quod à Iudæorum doctoribus traditum docet Io. Capnio in Cabal. lib. 1. pag. 755.

c ἢ αὕτη πάλιν οὐ ζῶσα τεθνηκε. 1 Tim. 5. 6.

d Viuunt omnes Deo, Luke 10. 38.

e Per vitam ad mortẽ tranſitus eſt.

f Per mortem ad vitam reditus eſt. Ambr. de bon. mort.

g Non eſt vita ſed mors dicenda, quæ viuentem à Chriſto ſeparat.

h Non eſt m. ſed v. dic. quæ morientem Chriſto ſociat. Idem de Abel. l. 2. c. 9.

i Οὐκ ἀγαπᾷς μετὰ Φωκίωνος θανεῖν; Plut. in apophth. & de laud. ſui. Iſid. Pelu. l. 3. ep. 154.

k Ἔρχεσθε καὶ τὴν χεῖραν ἐπιβάλωμεν ἀτριπτον, τὴν μεθ' ἡμῶν οὐδεὶς πώποτε ἐπάτησεν ποδί. Oppian. venat. lib. 1. Auia—peragro loca, nullius ante Trita ſolo. Lucret. lib. 1. & 4.

l Qui cum Horat. lib. 1. ep. 19. dicere poterat; Libera per vacuum poſui veſtigia princeps: Non aliena meo preſſi pede.

we

we might iuſtly feare, that it were indeed the *high way* to *hell*. But now when the *bleſſed Saints* and the *beſt beloued* of *God* haue, either *all* or the *moſt* of them at leaſt, *gone* this way before vs; yea when he was no *wicked* but [m] a *iuſt* man, that [n] *went* firſt of all this *way*: we may well and boldly *follow* him and them in it without *feare*, as being [o] the *high way* to *Heauen* too; nor neede we *dread* or *ſuſpect* any [p] *euill* in that, that [q] *God*, who *loued* them ſo deerely, would neuer haue *ſuffered* to befall them, if it ſhould haue beene any way *preiudiciall* vnto them.

Secondly, doe euen ſuch alſo *die*. This ſhould teach vs [r] not to *mourne* or bee grieued for the *faithfull deceaſed*, as if any *euill* had befallen them. For if they [s] *died in the Lord*, if they [t] *deceaſed in the faith*; they are but *gone* the ſame *way* that *Gods beſt beloued* went before them that liued in former times. They are rather [u] *departed*, than *deceaſed*; [x] *ſent before* vs, whither [y] we muſt follow, [z] *leaſt* onely, not *loſt*. Their *death* is rather [a] a *departing*, or [b] a *going out of this world*, or [c] *a paſſage to heauen*,

[m] *Matth.* 23. 35. *Iuſtitiæ princeps: cui Chriſtus inſtituæ primatum tribuit. Aug. nom. de mirab. Sſæ. l.* 1. *c.* 3.

[n] Τὸν δικαίον πρῶτος εἶδεν, καὶ τὸν ὁδὸν ἐβάδισεν. *Chryſoſt. in Gen.* 21.

[o] *Hâc iter ad ſuperos, magnique ad tecta Tonantis. Ouid. Met. l.* 11. *Ianua vitæ, porta gloriæ. Bern. de temp.* 48.

Vſe 2.

[p] *Si quid incommodi aut metus in hoc negotio eſt, morientis vitium eſt. Baſſus apud Senec. epiſt.* 30.

[q] *Quamodo malè, quod a Deo pro bono maximo datum eſt? Cic. Tuſcul. l.* 1.

[r] 1 *Theſſ.* 4. 14. *Non eſt lugendus qui antecedit, ſed deſiderandus, &c. Cur enim immoderatè ferus abiſſe, quem mox conſequeris? Tertul. de patient. Quod latius Cypr. de mortal. Non ſunt lugendi fratres noſtri accerſione dominica de ſeculo liberati, cum ſciamus eos non amitti ſed præmitti, recedentes præcedere; ut proficiſcentes & nauigantes deſiderari eos debere, non plangi.*

[s] *Apoc.* 14. 13.

[t] *Hebr.* 11. 13.

[u] *Abierunt non obierunt. Ambr. in Theodoſ.*

[x] *Præceſſerunt, non deceſſerunt. Aug. de diuerſ.* 43. *Profecti, non amiſſi. Hieron. ad Saluin.*

[y] 2 *Sam.* 12. 23.

[z] *Dimiſſi, præmiſſi, non amiſſi. Cypr. ſup. Aug. ep.* 6. & 120. *Sen. ep.* 63. & 99. & *ad Marc. c.* 19.

[a] *Abitus, Luke* 2. 29. ἀπολύεις ὁ δεσπότης. *Plato apolog.* ἀποδημία μικρὰ. *Simocat. ep.* 25. μετοίκησις. *Chryſoſt. tom.* 6. *ſer.* 43. *Profectio eſt, quam mortem putamus. Tertul. de patient.*

[b] *Exitus. Luke* 9. 31. 2 *Pet.* 1. 15. *Exceſſus de corpore. Tertul. de reſur. de mundo digredi. Ammian. l.* 29. *Mors migratio eſt. Cic. Tuſcul. l.* 1. *migrare magis quam mori. Velleius l.* 1. *non emori, ſed emigrare. Hieron. in Nepot.*

[c] *Tranſitus, Iohn* 13. 1. Μετάβασις ἀπὸ τοῦ θανάτου καλεῖ. *Chryſoſt. & Theophil. Mors tranſitus eſt. Sen. ep.* 65. *Non eſt exitus ſed tranſitus. Cypr. de mortal.*

or [d] *a returne to God*, then a [e] *deceasing*, or [f] *surceasing*, or [g] *intermission*, or [h] *intercision*, yea, or [i] *diminution*, either of *life*, or of their good or happy estate. There is no cause therefore to *mourne* for those that *die in Christ*; there is cause rather to *mourne* for those that *liue out of Christ*. For the one *liueth* still though he *die*: the other is *dead*, though he yet *liue*, and shall one day *die eternally*, if he continue as he now is. [k] Doest thou *mourne* (saith *Augustine*) ouer the *body* that the *soule* hath *left*: *mourne* rather ouer the *soule* that *God* hath *forsaken*; as [l] *Samuel* did for *Saul*; and as [m] the *Apostle* saith, he should doe for such as had *liued in lewd and loose courses*, and *not repented* yet of them. [n] Such there is cause therefore indeede to *mourne* for: But no cause in the world to *mourne* for those that are in no worse case, than *Abraham* and *Isack*, and *all* the *faithfull* are, that liued in former times, or than others of the same ranke shall be hereafter to the worlds end.

d Reditus. Eccles. 12 7. Repatriasse erit hoc. Bern. de consid. l 5. Ἀπῆν-θεν, ὅθε. ἦλθε, πάλιν. Epicharm συ-γχωρεῖς πρὸς τὸν Θεὸν ἔτι μᾶλλον, καὶ ἐκεῖθεν ἐξελαλύθαμεν. ἄφες ἡμᾶς ἀπελθεῖν, ὅθεν ἐλαλύθημεν. Arrian. Epict l. 1 c. 9. Reuerti, vnde venerus, quid graue est? Sen. de tranq. c. 11. Itaque Plotinus expirans, τὸ ἐν ἡμῖν θεῖον ἀνάγω ἐπὶ τὸ συγγενὲς θεῖον. Synes. epist. 139.

e Obitus. Non obiit. Ambr. de Tbeod.

Vse 3.

Thirdly, are [o] *all* of *all sorts subiect to death*, as well *good* as *bad*, Prophets as priuate men, &c? This then should admonish vs to make the best *vse* we can of our *religious friends*, *neighbours*, *acquaintance*, *husbands*, parents, *pastors* especially, while they are with vs, (p *Walke*, yea and q *worke* too, *by the light*, *while you haue it with you*, saith our

f Interitus. Interitus non est. Ambr. de bon. mort. c. 8. & Cic. Tusc. l. 1. Mors non interimit. Lucret. l. 2. Haud is interit. Plaut. sup.

g Intermissio. Mors intermittit vitam, non eripit. Sen. ep. 36. nec illud quidem.

h Intercisio.

i Diminutio.

k Luges corpus, à quo recessit anima? luge animã, à qua recessit Deus. Aug. de Sanct. 13. l 1 Sam. 15 35. m 2 Cor. 12. 21. n Παυδῶμεν τὰς ἀλόγους καὶ ἀπροαιρέτους μόνον, ἀγαὰ καὶ ζῶντας. χαίρωμεν δὲ ἐπὶ τοῖς δικαίοις, καὶ ζῶσι μόνον, ἀλλὰ καὶ τετελευτηκόσι. Chrysost. in Philip. hom. 3. Οὐ τοὺς τεθνεῶτας, ἀλλὰ τοὺς ἐν ἔργοις κακοῖς νεκροῦντας κλαίωμεν. Ibid. Pet. l. 1. ep. 334. o 2 Sam. 14 14. Rom. 4 12. Heb. 9. 26. Mors per omnes it. Sen. epist. 95. Mors omnes æquè vocat. Irata dij propitijsque morietidum est. Idem quæst. nat. l. 2. c. 59.

p Iohn 12. 35. q Iohn 9. 4.

Sauiour)

Sauiour) since that [r] we know not how soone they may be taken away from vs. It is that wherein most men are generally faulty, that as he saith of *rarities* and *strange sights*, [r] when they are *neere* at hand with vs, we *regard not* so much to see them, as we would, if they were *further* off, and wee should come occasionally where they were, or as *strangers* are wont to be, that come out of other parts, whither they are after a while to returne againe; because hauing them *at hand*, we thinke we may see them when wee will, whereas the *strangers*, vnlesse hee see them now, while hee is here, thinketh hee shall neuer haue the like *opportunity* againe: So we [t] neglect oft to make that good *vse* that wee might, of the *meanes* and the *ministery* that God hath setled among vs, and of our *religious friends* that he hath setled vs with, in *hope* that wee may long enioy them, and hauing them *at hand* with vs, we may make *vse* of them when wee *will*. By meanes whereof it commeth many times to passe, that meere *strangers*, that *visit* them but *by starts*, profit more by them, than the most of those doe, that *constantly* liue and *abide* with them, and that *when it is too late now, we come to see and consider to our griefe, what *opportunitie* we haue ouerslipped of our owne good. It is with vs in these cases as it is with vs for our *bookes*. A *booke* of good vse *borrowed*, which we know not how soone the *owner* of it may call for, wee are carefull to make *present vse* of, whereas it might chance to haue *lien long* by vs, ere we looked on it, if it had beene

[r] *Nostros omnes sic habeamus, tanquam nihil nobis de perpetuitate, imò nihil de diuturnitate eorum promissum sit. Tanquam recessuris, imò iam recedentibus fruamur. Tanquam extemplò abituros possideam°. Sen. ad Marc. cap. 10.*

[r] *Ad quæ noscenda iter ingredi, transmittere maria solemus, ea sub oculis posita negligimus; seuique ita comparatum est, ut proximis incuriosi diu inquæ sectemur, sed quod omnium rerum cupido tam gnesit, cum facilis occasio est, sin quod differimus, tanquã sæpe visuri, quod datur videre, quoties velis cernere. Plin. sec. l. 8. ep. 20.*

[t] *Si inter eos quos nunquam vidimus, floruisset, non solum libros eius, verum etiam imagines requireremus, cuius nunc bonor præsentis & gratia, quasi satietate languescit. Idem lib. 1. epist. 16.*

* Οἱ γὰρ νεκροὶ γνώμαιον, πλὴν ὅταν χρείαν Ἔχωσιν, ὡς ἴσασι, πεὶ τις ἐκβάλῃ. *Sophocl. Aiac.*

our

our owne. Well it were therefore for vs, if wee could seriously consider, that [u] our *religious friends* and *Pastors*, (as [x] *all* other *things of this life*, yea, and [y] *life* too it selfe) are not so much *given* vs of *God*, as *lent* vs to *vse*, and that [z] for no longer than he shall see good; and therefore labour to make the *best vse* we can of them, while we haue them; as we would doe of some *toole* or *vtensile*, that being *lent* vs, we know not how long wee shall haue the *vse* of.

u *Rerum natura tibi illum non mancipio dedit, sed commodavit. Sen. ad Polyb. c.29. Homo commodatus vitæ, non donatus est. P. Syr.*

Particular 2. *Quomodò. Manner How.*

And thus much for the first *particular*, the *Person* that died, *Abraham*.

The second followeth, and that is the *manner how* he died, noted in that it is said, [a] *He breathed out*, or, *He gaue vp the Ghost*.

Exposition 1.

x *Non tam data, quàm commodata. Primas. in 1. Cor. Fortuna vsu dat multa, mancipio nihil. P. Syr. Nihil horum donò datur: collatitijs & ad dominos redituris instrumẽtis scena adornatur: mutuò accipimus in incertum diem; vsus fructus tantùm noster est. Sen. ad Marc. c.10.*

That which some expound of [b] *a willing end*, of a willingnesse to depart: as it is said of our Sauiour, that [c] *hee bowed his head downe*, when *all was finished*, and [d] *gaue vp his Spirit*. And true it is, that as the Heathen man saith, [e] it is *the part of a wise man*, rather *willingly to goe out*, than to bee *thrust out against his will*, so it is the [f] vsuall practise of *Gods children* willingly to *resigne and giue their soules vp to God*, when he pleaseth to *call* for them.

Exposition 2.

Others vnderstand it [g] of *a quiet end*, or an *easie end*, of dying without difficultie: as it is said of

Οὕτοι τὰ χρήματ' ἴδια κἀλλήνταις βροτοῖς τὰ δ' ἐκ θεῶν δ' ἔχοντες ἐπιμελώμεθα. Ὅταν δὲ χρείζω, αὖτ' ἀφαιρεῖν πάλιν. *Eurip. Phœniss.* y *Vita data est vtenda; data est sine fœnore nobis Mutua, nec certo persoluenda die. Pedo ad Liu. vsuram vitæ natura dedit, tanquam pecuniæ, nulla præfinita die. Cic. Tusc. l.1. Vitaq; mancipio nulli datur, omnibus vsu. Lucret. l.3. Vsu & fructu nobis est vita, non mancipio tradita. Arnob. l.2.* z *Cuius tempus ille arbiter muneris tui temperat. Sen. ad Marc. c.10.* a גָּוַע *expirauit.* b *Æquo animo. Caluin.* c *Iohn 19.30.* d παρέδωκε τὸ πνεῦμα. e *Sapientis est exire, non & ejici. Sen. ep.70.* f *Luke 2.29. Act.7.59. 2 Sam.15. 26. 1 Pet.4.19.* g *De lœti & lenimorte, D. Kimchi & Aben-ezra.*

Iacob,

Iacob, that [k] when he had done *blessing his sonnes, he plucked vp his feet, and so gaue vp the ghost.* And it is true also that [l] *old* men vsually die with much *ease*; [k] like *an apple* that being come to full *maturity*, doeth without *force* or *violence* vsed to it, *drop downe* of it selfe; or like *a lampe*, that [l] of it selfe *goeth out*, when the *matter* that fed it *faileth*.

But because I finde the word vsed [m] *generally* and *indefinitely*, as well of [n] *young* as of *old*, as well of such as die [o] *strong* and *violent*, as that die *voluntary* or *easie deaths*: I take it rather, that there is in this *phrase* of speech an intimation of *mans frailtie*, and of the *frailtie* of *mans life*. [p] *Hee puffed out*, or, [q] *Hee breathed out*; that is, [r] *His breath failed*, or, [s] *His breath went away*, and *he died*.

So that the *Point* that hence I would obserue then is this, that

The life of Man is but a breath, but a blast:

And so consequently the *frailty* and the *vanitie* of *mans life*. That which may the better appeare vnto vs, if we shall consider,

1 What it is *compared* vnto; and

2 What it may be *taken away* with.

First (I say) what it is *compared* vnto. [a] *What is man?* saith the Heathen man, Why? hee is euen *the dreame of a shadow*. What hath lesse [b] *truth* in it than a dreame? What lesse *substance* than a *sha-*

[k] Gen. 49. 33.

[l] Οἱ γὰρ γέροντες ὥσπερ καρποὶ ὡραῖοι τελείως πεπανθέντες ἀποπίπτουσιν, οὕτω καὶ οὗτοι ἀπὸ τῆς ἡλικίας ἀπορρέουσιν. Plato Tim.

Exception.

μεν. Σβεννυμένου λαμπὸς ἐκπνεῖ δυνάμεως ὑπὸ. Sophocl. Hippolytus.

Expositions 3.

de anima. Καθάπερ γὰρ τὸν καρπὸν ἡ γεγηθυῖα δύναται· οὕτω καὶ τὴν ψυχὴν ἡ τοιαύτην οὖσαν ἡ τοιαύτην.

Point 2.

ἧττον. Senectus leniter emittit, non repente auulsum vitæ, sed minutatim subduitur. Sen. ep. 30. *Animam senilem mollis exsolvit* Soph. Sen. Oedip. 4. 2.

Proofe 1.

[a] *Adolescentes mori sic mihi videntur, vitium aquæ multitudine vis flammæ opprimitur: senes autem, sicut eum sua sponte nulla adhibita vi consumptus ignis extinguitur. Et quasi poma ex arboribus, si cruda sunt, vi euelluntur, si matura & cocta, decidunt; sic vitam adolescentibus vis aufert, senibus maturitas.* Cic. de Senect. [b] *Ignis qui alimentis deficitur, sua sponte subsidit.* Sen. epist. 30. [m] Gen. 6. 17. & 7. 21. Numb. 17. 12, 13. & 20. 3. [n] Iob 3. 11. & 10. 18. [o] Iosh. 22. 20. Psal. 88. 15. Zech. 13. 8. [p] *Expirauit.* [q] *Spiritum efflauit.* [r] *Spiritus defecit.* [s] *Spiritus abiit.* [a] Τί δέ τις; τί δ' ὁ τις; σκιᾶς ὄναρ ἄνθρωπος. Pindar. Pyth. 8. Plutarc. ad Apollon. [b] Ψεύδεσιν ὁμοῖοι, χαίρετ'· ὑμῖν ἢ τ' ἄεργ. *Vni dispicti.*

dow? What either vaniſheth away more ſuddenly, than the one; or is diſpelled ſooner than the other? Nor came another of them much ſhort of him, who compared *mans ſtate*, as the former did his *life*, not to *the dreame of a ſhadow*, but to *the* c *ſhadow of a ſmoake*. They ſeemed (it ſeemeth) to them to haue ſaid little or nothing to ſpeake of, that compared it, either to d *a dreame*, or to e *a ſmoake*, or to * *a ſhadow* alone, when yet to miniſh the weight and adde to the vanitie of it, ioyning two of them together, they make it, not *a ſmoake* onely, but *the ſhadow of a ſmoake*, that is farre leſſe; nor *a dreame* barely, but † *the dreame*, not of ſome *ſubſtance*, which yet were a thing of nothing, but of *a ſhadow*. And, *What is man* ſaith one of the ancient Fathers. Why? he is f *Soule* and *Soile*; or *Breath* and *Body*: g *a puffe of wind* the one, and h *a pile of duſt* the other: no ſoliditie in either, if you conſider them apart; and moſt vnlikely to impart any ſuch thing either to other, if you conſider them in themſelues. I might adde what they ſay, that compare men to the i *leaues* of *trees* that

c Τὸ χθεσινὸν καπνῷ ἐοικέναι φασὶν· Καὶ πολὺ μᾶλλον ἡ κατάστασις. Æſchyl. Stob. cap. 96.

d Ὥσπερ χθὲς ἐπὶ λαλίαν, ῥιπιζόμενα καὶ μεταβαλλόμενα· ὥσπερ καπνὸς, διαφθειρόμενα· ὡς ὄναρ, παίζοντα· ὡς σκιὰ, μικρᾶς ῥοπῆς. Greg. Naz. ad Julian.

* Vt calidus fumus abigitur vbi ſeſe per ſpatium breue ſordidus: Sic hic quo regimur, ſpiritus effluit. Sen. Troad. 2.

e Ὡς ὑδὼρ ἐκρεῖ, πλὴν σταλαγμοί, ἐοικότες. Ὁρᾷς γὰρ ἡμᾶς ὡς ἔστιν ὄντας ἄλλο, πλὴν εἴδωλ' ἐσμὲν περ ζῶμεν, ἢ καπνὸν σκιάν. Sophocl. Aiac.

† Ἐκφαυλιχῶς σφόδρα καὶ φιλοτίμως ἐπερόλλῃ χρησάμενος. τί γὰρ σκιᾶς ἀδυνατώτερον; τὸ δὲ καπνὸν ὄναρ εἶ· ἀλλ' ἐκφεύγει τὴν ἕτερος ἢ θᾶττον διαφθείρεται σκιᾶς. Plut. ad Apollon. f Νοῦς καὶ ψυχὴ ἄνθρωπος. Greg. Naz. ex Gen. 2. 7. g Pſal. 78. 39. Eſai. 2. 22. רוח & venti flatum & ſpiritū hominis deſignat. Eccleſ. 1. 6. & 12. 7. πνεῦμα item vtrumq; denotat. Ioan. 3. 8. & 4. 24. ſed & animus & animus quaſi ἀπὸ τοῦ ἀνέμου dictus, Caſſiod. Canin. alij. & pro vento etiam vſurpatur. Seru. in Æn. 1. h Gen. 3. 19. & 18. 21. עפר אפר cinis, duſt and aſhes. i Sirac. 14. 18. & Aug. in Pſal. 101. Ὡς δ' αὖτως καὶ φύλλα φύει ζείδωρος ἄρουρα· Ἄλλα μὲν ἐν μελίνοιν ἀποφθινύθει, ἄλλα δὲ φύει· Ὡς ἡ καὶ ἀνδρῶν γενεὴ καὶ θῦλον ἐλάσει. Muſæus. Clem. ſtrom. l. 6. Et ab illo Homer. Il. ζ'. Οἵη περ φύλλων γενεὴ, τοίη δὲ καὶ ἀνδρῶν. φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει &c. Et Il. φ'. φύλλοισιν ἐοικότες, &c. Quod laudat Zeno. Laert. citant Clem. ſtrom. l. 6. Plut. ad Apollon. & Lucian. Epiſcop. Φύλλοις εἰκάζει ὁ βίος ἀνθρώπων ἐπὶ πᾶσιν ἀνέμοις πίπτουσι καὶ φύσιν ἐν ὀλίγῳ. Plut. de tard. vindict. & de vit. Epicur. Sed & M. mittemus, ἡμᾶς δ' ἐᾶν τὰ φύλλα φύειν πολυανθέα· ὅτε τοῖς ἴκελοι πήλινον ὄντι χέρνον ἀνθεῖν ἤλπισε τιθηνήσασθαι &c. Stob. c. 96. Et Ariſtoph. auib. Ἀνδρῶν ἀθάνατον ἔθνος, φύλλων γενεῇ παραπλήσιον. Clem. ſtrom. l. 5.

ſoone

soone *shed*; to [k] *bubbles* on the *water*, that *fall* as fast as they rise; to [*] *bladders* puffed vp of *wind*, that may be let out with the *pricke* of a *pinne*, and the like.

But because these may peraduenture seeme vnto some to haue spoken somewhat [l] *hyperbolically* or excessiuely in the *points*: let vs heare the *Spirit of God*, that speaketh no otherwise of things than as they are indeede, speake. If we demand then of the *mouth* of *God* himselfe, *What Man is*; he maketh vs answer euen in effect as they did: to wit, that [m] *Adam is as Abel*, or *Abels Mate*: (for to the *Names* of those two *Patriarches* there is an allusion in the *Originall:*) that is, *Man* (as it is translated) *is as* [n] *vanitie*, or, [o] *a thing of nought: his daies passe away like* [p] *a shadow*. He is [q] *as a dreame that vanisheth when one awaketh*: *as* [r] *a wind*, [s] *that goeth away and commeth not againe*. [t] *His breath is in his nostrils*; ready euer and anon to puffe out: And [u] *when that breath* of his is *once gone*, [x] *hee returneth instantly to his dust*; to that *dust*, [y] of which he was formed at first. His *life is* [a] *as a cloud*, that is soone disperst with the *wind*; or [b] *as a vapour, that appeareth for a while, and then vanisheth away*. In a word: [c] *All Man is all Abel*; and that euen then, when he is at the very *best*; that is, *euery Man*, [d] be he neuer so well *vnderlaid*, neuer so surely and soundly *setled*, he *is nothing but vanitie*, that hath *no soliditie* at

[k] Ἡδὺ πᾶν τοῦτο φύλλων ἐστὶ θάλλον ἐνδιδόν ἀνθέων ἀπὸ καρπῶν τε ἀνθρώπων ἀφανισμοὺς καὶ γενέσεις, τὰς φυσαλίδας λέγω, ἃς ὁ τοῦ ὑετοῦ χειμὼν ἐπιβρύει. Ἐπὶ τοῖς ἐπιθαλασσίοις ἀπὸ πνεύματος ἐμπεφυσημένοις &c. *Lucian. Episcop. Homo bulla. Varro. rust. l. 1. c. 1.*

[*] Αἱ φύσεις ἀνθρώπων, ἀφρῶν παραπλήσιαι. *Epicharm. Clem. Strom. lib. 5.*

[l] Ὑπερβολῇ χρῶνται. *Plutarc. sup.*

[m] אדם להבל דמה *Adam Abeli comparatus. Psal. 144. 3, 4.*

[n] *Genes. & Reg. Bibl.*

[o] *Vet. Bibl. Angl.*

[p] *Iob 8. 9. Psalm. 102. 11.* σκιᾶς δίκην. *Aristoph. auib. Clem. Strom. l. 5.*

[q] *Psal. 73. 20. & 90. 5. Iob 20. 8.*

[r] *Iob 7. 7.*

[s] *Psal. 78. 39.* Ἀγρωστὶς δὲ ἡ ταχέως

μὲν γινομένη, μένον. *Sophocl. Aiac.* [t] *Esai. 2. 22. Quod de senibus Sen. ep. 30. Anima senilis cum in primis sit labilis, haud magna vi à corpore distrahitur.* [u] *Psal. 146. 4.* [x] *Eccles. 12. 7.* [y] *Gen. 2. 7. & 3. 19.* [a] *Iob 7. 9. Vt nubes, grandes quas modo vidimus, Aquilo Boreas dissipat impetu. Sen. Troad. 2.* [b] *Iam. 4. 14.* [c] כל־אדם כל־הבל *Omnis Adam totus Abel. Psal. 39. 5, 12.* [d] נכון *fundatus, constitutus.*

all in it; or (as he ſaith elſewhere) but [f] *a lye*, that hath *no truth* at all in it; or [g] *as nothing*: yea, [h] *lighter* (if ought may ſo be) *than vanitie* it ſelfe; and (if more than ſo may be yet) euen [i] *leſſe than nothing*. Which *ſpeeches* (I ſuppoſe) come not an acre ſhort of thoſe other.

Againe, the *frailtie* and *vanitie* of *mans life* may appeare, if we ſhall conſider what it may be *taken away* with. And it is ſtrange to think, [k] how *ſmall* a matter may put an end to *mans life*. When a *great man* ſometime threatned a *Philoſopher* with *death*, [l] *What is that more* (quoth he) *than a Spaniſh Flie may doe?* and he might well haue added, *not to me onely, but to thy ſelfe*. Yea, to paſſe by that of *Cleopatra*, who when to preuent publike diſgrace, ſhe had made her ſelfe away with the helpe of an *Aſpe*, yet had nothing to be ſeene on her, ſaue [l] *two ſmall pricks*, that could hardly be ſeene, made with the *wormes tooth* on the one of her *armes*; which yet were enough (it ſeemeth) to make an *end* of her, and [m] might as well haue done of any other. To let that paſſe, I ſay, not a *Spaniſh*, but [n] *an ordinary Flie* or a *gnat*, flying caſually into his mouth, is ſaid to haue *ſtifled* that proud *Pope*, that made the *higheſt State* then in the *Chriſtian world ſtoope* euen to the *holding* of his *ſtirrop*. And indeed, [o] what is there ſo *ſmall*, that may not bee *a mans bane?* The [p] *paring* of a *toe*, the *cutting* of *a corne*, the *ſcratch* of *a naile*, the *pricke* of *a pin*, haue beene

Eſai. 40. 17. Πάντα τὰ ἔθνη ἐνώπιον αὐτοῦ, ὡς οὐδὲν λογισθήσεται αὐτοῖς καὶ τὸ μηδὲν ἔσται αὐτοῖς ἐνώπιον αὐτοῦ. Septuag. Ὅσον καὶ κάλλος ἀνθρώπου, τὸ μηδὲν ἔσται ἢ ὄνειρον. Iumbl. hortat. c. 8.

Proofe 2.

[f] בהבל Pſal. 62. 9.

[g] מאפס Eſai. 40. 17.

[h] Τί γὰρ ἀνθρωπίνου ἐνδεέστερον ὑγρολογίας; Greg. Naz. de baptiſm.

[i] Καὶ τοσοῦτος καὶ φαλάγγιον τοῦτ' ἂν μεῖζον εἴη. Diogenes Perdicca. Laert. Et Theodorus Lyſimacho; Enimuerò magnificare tibi contigit, quia cantharidis vim aſſecutus es. Cic. Tuſc. l. 1. & Val. Max. l. 6. c. 2.

[k] Τὸν βασιλέα καθεῖλαν ὀλίγαι μυῖαι καὶ ἀκροκωλία καὶ ἀμυδραί. Plut. Anton.

[l] Tu qui te Deum credis, ſucceſſu aliquo elatus, quantulo ſerpentis dente perire poteſt? Plin. l. 7. c. 7.

[m] Conrad. Vitſperg. Nancler. ex Ioan. Cremon. & Io. Bal. in Adrian. Pp. 4. qui ante Papatum Nicholas Breake-ſpeare *dicebatur.*

[n] *Nihil tam exiguum eſt, quod non in perniciem generis humani ſatis valeat.* Sen. nat. quæſt. l. 6. c. 2.

[o] *Vnguiculi nos, & ne totius quidem dolor, ſed aliqua à latere eius ſciſſura conficit.* Ibid.

[p] ſometime,

ſometime, and [x] may againe be, the meanes of a *mans end*. A [y] *fiſh-bone*, a [z] *grape-kernel*, ſome [a] *one haire*, a [b] *drop* of *water*, [c] his owne *ſpittle*, let down vnwarily, may *choake* him. [d] *bad* or *vnwonted aire*, an *euill ſmell*, a little *ſneake* may ſoone *ſtifle* him. *Man* is *as the graſſe*, or *as a flower* (ſaith the [e] *Prophet* and the [f] *Pſalmiſt*) which *if the wind blow but on it, it is by and by gone*: and his *life* is as *a candle*, or *taper*, *a weake light*, that euery *light*, not *guſt*, but *puffe* of *winde* is ready to *blow out*. Yea not ſome *maliguant blaſt*, or ſome *euill breath* onely, but euen the *want* of *breath*; nor the *aire*, if it bee *infected*, onely, but the very [g] *want* of it to *breathe* with, will ſoone make man ceaſe to be, and put a *period* to his *life*. [h] *If thou withdraweſt* (ſaith hee) *from them their breath, they die, and returne againe to their duſt*.

And what may this *frailtie* and *vanitie* of *mans life* then teach vs?

Surely; *firſt*, not to [i] make *fleſh* our *arme*; not to *relie* vpon ſo [k] *feeble*, ſo *fraile*, ſo *fickle* a *ſtay*, as the *life* euen of the *greateſt*, or what euer he be, [l] *Ceaſe from man* (ſaith the *Prophet*) *whoſe breath is in his noſtrils: for what excellency is there in him?* And, [m] *Truſt not in Princes* (ſaith the *Pſalmiſt*) *nor in any*

[x] *Quicquid naturæ fieri poteſt violentum & potens, labens.* [y] *Tarquinius Priſcus ſpina pilæ ſuæ commendum ſuffocatus eſt.* Guido Bituta.

[z] *Anser cuiusdam vnius pulſu faucium cuticulæ vitium reliquiæ fomentè vnicus grani pertinacior in arida faucibus humor abſumpſit.* Val. Max. l. 9 c. 12. & Plin. l. 7. c. 7. *Quod de Sophocle etiam Sotades.* Stob. c. 96.

[a] *Fabius Senator poto in laſtu hauſtu vno pilo ſtrangulatus eſt.* Plin. ibid.

[b] *Eſt ques poto ſtrangulauerit malè lapſa per ſauces ſtillicidio perire potus.* Sen. q. nat. l. 6. c. 2.

Vſe 1.

[c] *Saliua craſſior ſuffocat.* Ibid.

[d] *Abortus cauſa ſit odor a lucernarum extinctu.* Plin. l. 7. c. 7. *Nunquid vt homo concidat res magni molimenti eſt? odor illi ſoporque, &c. mortifera ſunt.* Sen. ad Marc. c. 11. *Animal aquarum nouitatibus, ſtatui, non familiaris aquæ, & tenuiſſimæ cauſæ atque offenſiones morbidum, putre, caſſum.* Ibid. *Iouinianus Imp. fœtore pruinarum & nidore parietum recens calce illitorum extinctus eſt.* Hieron. in Nepot. Ammian. l. 25. & Aur. Victor. *Fato gemino & Q. Catulus obiit.* Velleius l. 2. [e] *Eſai.* 40. 6, 7. [f] *Pſal* 103. 15, 16. [g] *Suppreſſo tantum ſpiritu eſſe deſierunt Licinius Macer, Zeno Cittieus, Metrocles Cynicus, Comalatro.* Val. Max. l. 9 c. 12. Lucil. Suid. Hinc & Plin. l. 31. c. 1. *Nubes obtentu vitalem ſpiritum ſtrangulant.* [h] *Pſal.* 104 29. [i] *Ier.* 17. 5. [k] *Vti Laco de Athenis, quas Ἑλλὰς & ἐρεισμα Pindarus dixit, ἐρείπια ſæpe μέγα ἐρείσματα τοῦτο.* [l] *Eſai.* 2. 22. [m] *Pſal.* 146. 3.

Sonne of Man: for there is [k] no certainty of helpe by them. For their life is but [l] a blaſt, and [m] when their breath goeth they die, and returne to their duſt, euen [n] as others doe; and then all their proiects periſh with them. Men thinke themſelues ſafe commonly, if they can get into fauour with ſome great man, or if they can by any meanes procure but the protection of ſuch an one. But, not to preſſe that which ſome yet well obſerue, that theſe proue oft but [o] vnto ward ſhelters, but vnſafe ſauegards; like the tree to the paſſenger, that flieth to it for ſuccour in a ſtorme, [p] that either braineth or maimeth him with the fall of a bough, who might haue beene ſafe enough, had he not ſhrouded himſelfe vnder it: Yea that [q] many are ruined together with them by their fall, as the vnder-woods by the Oke or the Cedar when it is felled, who neuer got by them while they ſtood. What ſurety of helpe or ſafety canſt thou haue from thoſe, who haue no ſuretie, [r] no more than thou haſt, of themſelues? Or what ſuretie or certainty can they haue of themſelues, whoſe life dependeth vpon ſo fickle a ſtay, as is a puffe of wind, or a blaſt of breath onely? [s] Make God thy ſtay, therefore, who is [t] a rocke of eternitie, or an euerlaſting rocke: not man, who is [u] ſo fraile,

[k] Pſal.60.11.
[l] Pſal.78.39.
[m] Pſal.146.4.
[n] Pſal.82.7.—Verum nos homunculi Salillę animæ, qui cum extemplò amiſimus, Æquo mendicus atq; ille opulentiſſimus cenſetur cenſu ad Acherontem mortuus. Plaut. Trinum.2.4. Πάντες μλαχύτες. Lucian. Impares naſcimur, pares morimur: æquat omnes cinis. Sen. epiſt. 91. Mors exæquat omnia. Idem ad Marc. c.10. Quis diſcernat ſpecies mortuorum? redoperi terram, & diuites, ſi potes, deprehende. Ambr. de Nabuth. c.1. Hinc illud antholog. lib.3.cap.13. Μάνης ἐτ' ἀνὴρ ἦν ζῶν πολὺ νῦν δὲ τεθνηὼς ἶσον Δαρείῳ τῷ μεγάλῳ δύναι.
[o] Sunt infirma (infida) quædam refugia; ad quæ cum quis fugerit, magis infirmatur, quam confirmatur. Aug. in Pſal.45.
[p] Multi cadentibus eis ad quos confugerant, & ipſi quæſiti ſunt, quos nemo quæreret, ſi non ad eos confugiſſent. Aug. ibid. Quid ego de Regum familiaribus dicam, quos quidem regia ſæpe incolumis, ſæpe cuiũ lapſa proſternit. Boeth. conſol. l.3.c.5.
[q] Iſai.30.3. & 31.1,3. Οὐδὲν ὠνήσασθαι ἐδυνήθησαν ὄφελος, συναπώλυτο δὲ καὶ αὐτοῖς συμπεσόντων. Plut. de amic.
[r] Ad omnia patienda pares ſumus: nemo altero fragilior eſt: nemo in craſtinũ ſui certior. Sen. ep. 91. Vt cæterũ hominũ, ita principũ illorum omniũ, qui Dij ſibi videntur, cuncta omnia & breue & fragile eſt. Plin. Paneg. Pſal.82.6,7.
[s] Pſal.62.8. & 94.12,13. & 146.5. Ier.17.7,8.
[t] Iſai.26.4. & 54.10.
[u] Quid eſt homo? Vas fragile, quaſſum, iactatu, non tempeſtate magna, vt diſſipetur, eſt opus: vbicunq; arietauerit, ſoluitur. Sen. ad Marc.c.11.

ſo

so *feeble a fabricke*, as being *supported* and *held together* but with [x] a *little breath*, may with [y] as small a matter againe bee *throwne downe* and *dissolued*. And [z] take heed how for the procuring of the *fauour* of the one, thou either *waiue* the *fauour*, or *incurre* the *displeasure* of the other.

Secondly, the consideration hereof should admonish vs with [a] *Iob*, to liue in *continuall expectation* of our *end*, in *continuall preparation* for the time of our *decease*; since that [b] we *know not how soone* or *how sodainly*, we may be *smitten*; and wee *know* withall, *how small a matter* is enough to *make an end* of vs. It was no euill *counsell* therefore, that besides [c] *Christian Diuines*, euen some [d] *Heathen* haue giuen, that a man should doe well to

Make euery day his dying day.

Which yet is not so simply to be vnderstood, that a man should *euery day* doe the same *duties*, or be imployed in the same *workes*, that hee either would or should, if he knew it to be the *last day* of his *life*: But that in some other speciall *respects* he should make *each day* to be so (to wit, as his *dying day*) to him.

1. In the *dispeeding* of his *repentance* and [e] *not delaying* it *a day* longer. Be as carefull to [f] *breake off thy sins* this day and *euery day*, as if it were to be thy *dying day*. Make *euery day* thy *dying day*, by [g] *dying vnto sinne euery day*. It is an *Heathen* mans *counsell*; and it is *good* and wholsome *counsell*; [h] *Let thy*

x *Salillum animae. Plaut. sup.*

y *Anxia, sollicita tutelae, precarij spiritus, & male inhaerentis, quem paulò repentinus, aut ex improuiso sonus auribus grauis excutit. Sen. ibid. Cuius caduca possessio tam leui affatu concussa dilabitur. Val. Max. l. 9. c. 12.*

z *Esai. 8. 12, 13, 14. & 51. 6, 7, 8, 12, 14. Matth. 10. 28. & 16. 25.*

a *Iob 14. 14.*

b *Gen. 27. 2. Eccles. 9. 12.*

c *Sic quotidie vivamus, quasi die illa iudicandi simus. Hieron. in Matth. 23. Dies omnis pro vltimo habeatur. Martin. Dumiens. de morib.*

Respect 1.

d *Omnem crede diem tibi diluxisse supremum. Horat. l. 1. ep. 4. Sic ordinandi est dies omnis, tanquam cogat agmen, & consummet atque expleat vitam. Sen. ep. 101. Idem de brev. vit. c. 7. Sic diem omnem aspice, tanquam esse vel vltimus possit. Paratus exire sim. Idem ep. 61.*

e *Sirac. 5. 8.* f *Dan. 4. 27.* g *Rom. 6. 2, 11.* h *Hoc citra diem mortis praesta: moriantur ante te vitia tua. Sen. ep. 27.*

sinnes

sinnes die in thee before thou dieſt. Let them *dye before thee*; for [i] if they *ſtay till death* with thee, if [k] *thou dieſt before they die*, thou art ſure to *die eternally*. And how knoweſt thou but that *thou* maiſt *die* before *they die*, if *they die* not in thee *this day*; when [l] thou haſt *no certainty* of *thy lives continuance* till the *next day*? And it is the *aduice* of a *Iewiſh Rabbine*, and might well haue come from any *Chriſtian*; [m] *Repent thee a day before thou dieſt.* Not meaning thereby, that a man ſhould *deferre* and put off his *repentance*, till he *lay*, as hee thought, now a *dying*, or not like to *liue* aboue *a day* longer: But that [n] he ſhould *this* preſent *day repent*, and [o] not *put* it *off* till the *next day*; becauſe before the *next day*, for ought he knoweth, he may *die*; [p] hee *knoweth not what* or *where* he ſhall be *to morrow*. As *Solomon* therefore aduiſeth him, that hath *intangled* himſelfe by *ſuretiſhip*, ſo doe thou much more; (for the matter more concerneth thee) [q] *Giue no ſleepe to thine eyes, nor ſlumber to thine eyelids*, before thou haſt [r] by *ſincere* and *ſerious repentance wounde* thy ſelfe and thy *ſoule* againe out of thoſe *ſnares of Satan*, [s] which by the practiſe of *ſinne* thou haſt *entangled thy ſelfe* in.

2 In the *ſhunning* and *auoiding* of all *euill*. Be as carefull to *ſhunne ſinne euery day*, as thou wouldeſt

Reſpect 2.

[l] Iere.6.29.30. *Vlla ſine eſt criminum modus? & non prius eſt vt de vitâ homines quam de iniquitate diſcedat? Quis enim non ſuis iniquitatibus moritur? & cubi ipſis admodum atq; in ipſis ſcelerib⁹ ſepelitur? Sal. de prou. l.5.* [m] *Non ceſſant vitia ciuili vſq; ad excidia ciuitatum. Pri⁹ eſt interire quàm corrigi: Prius ipſos, quam in ipſis vitia, non eſſe. ib. l.6 c.12.* [k] Iohn 8.21,24. [l] Οὐκέτι σὸν τῶν, ὅτις' ἔσται, ἢ ἄνευον μέλλουσι εἰ ſtodes? *Eurip. Alceſt. Quis enim eſt tam adoleſcens, cui ſit exploratum ſe ad veſperũ eſſe victurum? Cic. de ſen. Quis ſcit an adiiciant hodiernæ tempora vitæ Craſtina Diſ ſuperi? Horat. carm.4.7. Nemo tã diues habuit fauentes, Craſtinum vt poſſit ſibi polliceri. Sen. Thyeſt.3. Nihil de hodierna die promittitur, nihil de hora habemus. Sen. ad Marc.c.10.* [m] *Vno die ante mortem agas pœnitentiam. R. Eleazar. Druſ. apothegm. l.1.* [n] *Hodiè reſpiſcendum, ne ſorte cras moriamur. Ibid.* [o] *Quamdo enim de die in diem differendo peccas, cum extremum diem tuum noſtis? Aug. ep.145.* [p] *Prou.27.1. Iam.4.13.* Τὸ δ' αὔριον τίς οἶδεν; τί γὰρ ἐστὶν ἀνθρώποις ἐπ' ἐλπίδι καὶ δόλῳ ἐργαζόμενος ἐν ἡμέρᾳ μιᾷ, ἐς ἑσπέρην τε πρόσσω. *Pindar. Iſth 8. Incertas quid ſit futura in horas. Stat. Theb. l.3. Noſtis quid ſerus veſper vehat. Varro. Liu. l.45. Gell. l.1.c.22.* [q] *Prou. 6.4,5.* [r] 2 Tim.2.25,26. [s] Prou.5.22. & 29.6.

be,

be, if it were to be thy *dying day*, "*Doe not that* (saith he) *to day, that thou maist repent thee of to morrow.* Yea, *doe not that*, (say I) *to day, that it may be too late to repent of to morrow.* There is hardly any man to be found so *desperate*, if he beleeue at least that he hath a *soule* to *saue*, that * would wilfully abandon himselfe to any *euill* act, if he thought but that he should or might *die* instantly vpon the *deed* done. When thou shalt therefore be incited to the doing of ought, that thy conscience enformeth thee to bee *euill*, doe but thinke thus seriously with thy selfe; *Would I doe this, if I were to die to day, or if I were to die as soone as it is done?* And yet how knowest thou, but that thou maist *die* in the *doing* of it, but that this *puffe* of thy *life* may *puffe out*, ere it be *done?* Thou maist be taken with [a] *Baltasar*, [b] *Amnon*, and [c] *Ela*, besides [d] others, amids thy *cups*, or vpon thine *ale-bench*: Thou maist with [e] *Zimri* and *Cozbi* (and the like hath befallen others too) be smitten [f] in thine *vncleane bed*, yea in the [g] *act* of thine *vncleanesse*: Thou maist with [*] *Core* and his complices, be swept away, in thy *rebellious courses* against *Minister* or *Magistrate*; or amids thy *frinolous suites*, and *malicious pursuits* of

" Vt quotidiè pridiè caueat, ne faciat, quod se pigeat postridiè. Plaut. Stich. 1. 2.

" Τίδειδεν δὴ οὗ ὁμμὰ τὸν ἐκκεχυ σόμενον, ἐς ὃ γλυκὺ τὸ πλέον ἐκπλαγῆναι τῶν δεινῶν. πᾶσι γὰρ ἐμπέφυκε μισαμάλεια τῆς μέλλουσι πολλῆς, μεμιμημένοις ὧν ἐδιήκησαν, ἢ ὁρῶσι τοὺς ἑλκεδαίμονας ἐπὶ τοῖς ἐπιτηδεύμασι. Zaleuc. legum proem. Nuper me amici cuiusdam languor admonuit, optimos esse nos, dum infirmi sumus. Quem enim infirmum amarilia aut libido solicitat? non ambitus seruit, non adpetit honores, opes negligit, nemini inuidet, neminem despicit; ad ne sermonibus quidem malignis aut

attendit aut alitur. Innoxiam in posterum, si contingat euadere, vitam destinat. Plin. Sec. l. 7. ep. 26. Οὐδεὶς νοῶν τὸ σῶμα συνοφρᾶται, ἢ τρέμει, ἢ λιποψυχεῖ, ἢ ἄλλο δρᾷ τοιοῦτον. Tyr. Max. dissert. 41. [a] Dan. 5. 6. [b] 2 Sam. 13. 26, 29. [c] 1 King. 16. 9, 10. [d] Ita Archias cum Thebanis tyranni Thebani oppressi sunt, cum is vino plenus, literas coniurationis indices pulvino subiecisset. Plut. de Socrat. gen. & Sympos. l. 1. c. 3. & in Pelopid. [e] Numb. 25. 8. [f] Ita periere Sprusippus Philosophus. Tertul. apolog. Rodaldus Longobard. Rex. Paul. Diac. lib. 4. cap. 17. Ioan. 12. Pp. Luitprand. lib. 6. cap. 11. [g] Quosdam concubitus extinxit. Sen. epist. 66. Inter vsum Veneris absumpti sunt. Corn. Gallus Praetorius, & T. Haterius Eques Rom. Plin. lib. 7. cap. 53. & Val. Max. lib. 9. cap. 12. Beltrandus Ferrerius Hispan. Pontan. de obed. lib. 1. cap. 10. Et Giachet. Saluianus una cum sponsa sua. Fulg. lib. 9. cap. 12. sed & ἄλλος πολλοὶ τῶν ἀπὸ τῆς βιοτῆς ἀπηλλαγμένων. Philetaer. in Venatr. Athen. lib. 13. [*] Num. 16. 32, 35.

thy brethren. Thy *lie*, or thy vaine *oath* may bee thy [h] *last word*; thy *drunken health* thy [i] *last draught*; thy *fraud*, or thine *oppreſsion* thy *laſt deed*. In [k] the *twinckling* of an *eye*, in the *turning* of an *hand*, while thou art but [l] *looking after* ſome *ſinne*, as [m] *Lots wife looking to Sodome* ward, ([n] *She turned her but, and ſhe was turned*) maiſt thou ſodainly be *ſnatched* away, with thy [p] *minde defiled*, though thy *hand* yet *vnſoiled*. And certainly [q] no meanes would be more effectuall to keepe vs continually within compaſſe, than the ſerious conſideration of the *frailtie* and the *vncertaintie* of our *life*, how *ſoone* and how *ſodainly* it may [r] *flit* away from vs.

Reſpect 3.

3. In *embracing* of all *good occaſions*. Be [s] as carefull *euery day* to *entertaine* any *occaſion* of *wel-doing*, as thou wouldeſt be, if it were to bee thy *dying day*. [t] *Let vs doe good* (ſaith the Apoſtle) *while wee haue* [u] *time, and oppertunitie* ſo to doe: conſidering that if we neglect it now, when it is offered, wee know not whether it will euer be offered vs againe. [x] *Say not* (ſaith Solomon) *to thy neighbour, Goe and come againe to morrow, if thou haſt that by thee wherewith thou maiſt helpe him*. And, [a] *whatſoeuer thou doeſt* (ſaith he) *doe it*, as *with all diligence; for there is no*

h Dan.4.34.

i Arcadion ἐπὶσθ ἐν χαρδὴς ζωρο-πότων κύλικι. Sed & Eraſixenus pari fato ſunctus. Athen.l.10. Anginaſcil. vinaria, vt Feſtus, q. ἄ ὀινάγχνη Eraſm. Chil.4. cent.8. adag.2. L. Valla medicē obiit, dum meridianam hauriit; Ap. Suſeium, cum hauſiſſet. Plin.l.7.c.53.

k Dum reſpicimus, quod aiunt, verſamuſque nos, iam mortalitas aderit. Sen. de ira. lib.3. cap.43.

l Pſal.66.18.

m Gen.19.26. Luc. 17.32.

n Dr. Wilkinſon Sermon.

o Pſal.50.22.

p Ἁγνὰς χρὴ τὰς χεῖρας, ἀλλ' ὦ τὰς φρένας. Eurip. Oreſt. Impura mente, pura manu. Apul. apolog.

q Nulla res magis proderit, quam cogitatio mortalitatis. Sen. de ira l.3.c.42. Nihilque profuerit ad temperantiam omnium rerum, quam frequens cogitatio breuis ani, & huius incerti. Idem ep.114.

r Exciſa feſtinè auolat. Pſal.90.12. Anima à corpore ſegregata, vento ſimiles auolamus. Hieron. ep. de Pſal.90.

s Ἀμέλλησον δεῖ εἶναι τῷ πρὸς τὰ καλὰ ὁρμήν. Lucian. in Nigrin. Sed propera, nec te venturas differ in horas. Qui non eſt hodie, cras minus aptus erit. Ouid. remed. l.1.

t Gal.6.10.

u Καιρὸν γίνωσκε καιρόν. Tempus vt auris, iubet. Sed καιρὸς iſte tempeſtiuum tempus eſt. Auſon. ex Pittaci ſent.

x Prou.3.28. Præceptum de miſericordiæ operibus non differendis. Aug. de verb. Dom.59. Cum potes benefacere, noli differre. Polycarpi nom, ep. ad Philip.

a Eccleſ.9.10. Quicquid agis, agas pro viribus Cic. de ſen.

worke

worke, nor wiſdome in the graue that thou goeſt to: ſo *without delay*; becauſe [b] *thou knoweſt not what euill may come*, that may cut off all *future opportunitie* of *wel-doing*, either by taking *thee* from the *meanes*, or the *meanes* from *thee*. And *as* [c] *he that obſerueth the wind ſhall neuer ſow*; ſo *hee that regardeth the clouds ſhall neuer reape*. But eſpecially [d] neglect not the *meanes* of that *maine worke*, ([f] *To day*, ſaith he, *if you heare his voice, harden not your hearts*, but [g] *hearken*: And, [h] *Now while the acceptable time is, while it is the day of ſalnation, we beſeech you, receiue not the grace of God* offered you *in vaine*.) of [i] *laying a good foundation for the obtaining of life eternall*; and the [k] *laying hold* of all opportunities that may tend thereunto. For this, if it bee *not* firſt *done*, *diſmall* and *deſperate* will thine eſtate be, if *death ſodainly* ſurpriſe thee. Whereas if it be *once well* and ſubſtantially *done*, [l] *death* ſhall neuer be able to *raze* or to *rip vp* thy *worke*, come it neuer ſo *ſoone* after, or ſo *ſuddenly* vpon thee. It is with vs in this caſe, as it is for our *wills*. A man that hath not his *Will made* before hand, if hee bee ſodainly taken with *dead Palſie* or *lethargie*, is [m] thereby vtterly *diſabled* to doe ought therein, or to ſettle his eſtate. Whereas if a man haue before time *made* and finiſhed his *will*, though he haue no *time* or *abilitie*, being ſo taken, now to *recognize* it, yet [n] his *will* ſtandeth *firme* and good ſtill for all that, and ſhall as well take *effect* as if he had ſeriouſly now againe *conſidered* of it, and *ſigned* and *ſealed* it the ſecond

[b] *Eccleſ.* 11.2.

[c] *Eccleſ.* 11.4. *Incipe: virendi recte qui prorogat horã, Ruſticus expectat dum deſluat amnis: at ille Labitur, & labetur in omne volubilis æuum. Horat. l.1. ep.2.*

[f] *Pſal.* 95.7,8. *Hebr.* 3.7,8,11. *& 4.7.*

[g] *Pſal.* 81.8,13.

[h] *2 Cor.* 6.1,2.

[i] *1 Tim.* 6.19.

[k] ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. *1 Tim.* 6.12.

[l] *Rom.* 8.38,39.

[m] *Quia in eo qui teſtatur, eius temporis quo teſtamentum facit, integritas mentis exigitur. Digeſt. l.28. tit.1. l.2. Et Cod. Iuſt. l.6 tit. 22. l.9. Sancimus tale teſtamentũ hominis, qui in ipſo actu teſtandi aduerſa valetudine tentus eſt, pro nihilo eſſe.*

[n] *Surdus & mutus teſtamentũ facere non poteſt: ſed ſi quis poſt teſtamẽtum factum, valetudine aut quolibet alio caſu talis eſſe ceperit, ratum nihilominus permanet teſtamentum. Digeſt. l.28. tit.1. l.6. Quod mente ſana factum eſt, ſtat teſtamentum, etiam ſi furor mox ſecutus fuerit. Cod. Iuſt. l.6. tit. 22. l.9.*

time. In like manner, those that neglect now the *meanes* of their *saluation*, in hope of hauing them, and making vse of them time enough hereafter, if either *death*, or some ° such *disease*, *sodainly smite* them, as is wont to *deprive* of, or *disturbe* the vse of *vnderstanding* and *reason*, they are thereby vtterly *disabled* to do ought therein. Whereas those that are now carefull to make a good *vse* of them, and neglect not the *grace* and *mercy* of *God* therein now vouchsafed them, hauing ᵖ *reconciled* themselues *to God* once, and made their *peace with him*; though *death* should take them so *suddenly*, that they haue not *time* so much as to thinke on it, yet their ᵠ *peace with God* shall stand *firme* and *sure*; nor shall the *want* of *opportunitie* or *abilitie* to doe ought then, any whit *impeach* or *impaire* their euerlasting *wel-doing*.

° *Morbus insanabilis, qui animo officiat, mentem concutiat. Sen. ep. 58.*

ᵖ *Rom. 5. 1, 2.*

ᵠ *Esai, 54. 10.*

ʳ Δεῖ ἐκάστην πρᾶξιν ἐκάστην περαίνειν ἀεὶ συμμέτρως τῷ καιρῷ τούτου (τῆς τελευτῆς) ὡς δὴ παρόντος. ἔστω γὰρ ἀεὶ μᾶλλον τῆς χειρὸς ἡ

Respect 4.

τῆς δικαίας φροντίδος. *Zaleuc. leg. proœm. Stob. tom. 2. c. 42. Ita Sen. ep. 61. Hoc animo tibi hanc epistolam scribo, tanquam cum maximè scribentem mors euocatura sit.*

ˢ *Dic tibi dormituro; Potes non expergisci. Dic expergisco; Potes non dormire amplius. Dic exeunti; Potes non reuerti. Dic reuertenti; Potes non exire. Sen. ep. 49.*

ᵗ *Act. 20. 9.*

4. In the *manner* of *doing* all that we doe. Bee carefull to *doe*, whatsoeuer it is that thou doest, ʳ as *sincerely*, as *vprightly*, as thou wouldest doe it, if thou wert to doe it, when thou art *a dying*; or as thou wouldest doe it, if thou thoughtest thou shouldest *die* as soone as it were *done*, that *presently after* the *doing* of it, thou shouldest *depart this world*, and goe to giue an *account* of the *doing* of it to God. So *doe*, I say: for ˢ so (for ought thou knowest) thou maist *doe*. And therefore, not only, when thou *hearest* now, so *heare*, as if this were the *last Sermon* thou should *heare*, as with ᵗ *Eutychus* it had like to haue beene; so *pray*, when thou *praiest*, as if that might proue the *last prayer* thou shouldest make; (for the *manner* of preferring and

commen-

commencing of it, I meane, though not for the *matter* of the *ſuit commenced*) but ſo [a] *eat* and *drinke* too, as if that might bee thy [*] laſt *meale*; ſo *buy* and *ſell* too, as if euery *bargaine* thou makeſt, might be the laſt that euer thou ſhouldeſt make: yea, ſo follow not thy *ſerious affaires* onely, but thy *lawfull diſports* and *delights* too, as one that maiſt [x] *in an inſtant* as well be taken away, (thy *life* lying in thy *breath*, and thy *breath* being but a *blaſt*) as others not a few before thee haue beene, either [y] in the one, or [z] in the other.

And thus much alſo for the *ſecond Particular* here conſiderable, the *manner how* hee died, and the *frailtie* of *mans life* in the *phraſe* here implyed.

The *third Particular* followeth; and that is the *time when* he dyed.

He dyed, (ſaith my *Text*)

1. [a] *in a good old age*, or *with a good hoary head*; for that the [b] *Word* properly and primarily ſoundeth; and it is accounted [c] a further degree than the former.

Good (I ſay) not (as ſome) *morally*; as [d] *well ſpent, well employed*, repleniſht with *deeds* and *em-*

[a] 1 Cor. 16 31.

[*] *Obijt repente L. Manlius Torquatus, cum in cœna placentam appeteret; P. Quintius Scapula, cum apud Aquilium Gallum cœnaret; Decimus Saufeius cum domi ſuæ prandcret* Plin. lib. 7. cap. 53. Ierem. 41 11, 2.

[x] *Nullis evidentibus cauſis obiere, dii calceantur matutino, duo Cæſares; &c. omnes vſque adeò ſani atq; tempeſtiui, vt de progrediendo cogitarent.* Plin. ibid.

Particular 3. *Quando. Time When.*

Branch 1.

Expoſition 1.

[y] *Cn. Bebius, cum à puero horas quatuor eſſet; C. Seruilius, cum in foro ad tabernam ſtaret in fratrem irruit; Bebius Iudex dum vadimonium differri iubet, M. Terentius dum in foro tabellas ſcribit; C. Iulius Medicus, dum inungit, ſpeculum per oculos trahens.* Plin. ibid. [z] *Riſu examinatus eſt Philemon Comicus.* Val. Max. lib. 9. cap. 12. *Terpander ficu per luſum in os ingeſta.* Tzetz. antholog. lib. 1. cap. 37. *Drufus Claud. Imp. filius pyro.* Sueton. Claud. cap. 27. M^r. H. *Merris* in the Tennis-court with the racket in his hand.

[a] *In bona canitie.* Gen. 15. 15. [b] שיבה *quod à* וכנה *diſtinguitur Iob* 15. 10. 1 *Sam.* 12. 2.

[c] שיבה *plus eſt quam* ישיש & וכנה *quam* שיבה. D. Kimchi. *Vide Drus. obſcr. l.* 6. c. 13. *Senectus laſſæ ætatis, non fractæ nomen eſt.* Sen. ep. 26. [d] *Diſcedens in gratia.* Lyra *in Gen.* 15. *quo etiam ebire videtur Chryſoſt. hom.* 37. & *Philo. Sed & Hugo. Bonj in præſent cit. ſ. bonis operibus; & implentur meritis operum ſuorum.*

ploiments ſpiritually good: (albeit, no doubt, *Abrahams old age* alſo, as well as his *younger time* ſo was:)

But *good* rather *naturally*; that is,

Either [c] *great:* for in *length* and *greatneſſe* in part conſiſteth the *goodneſſe* of *age*; and [f] *goodneſſe* in that ſenſe goeth ſometime for *greatneſſe:*

Or [g] *quiet, happy,* and *proſperous*; as it is ſaid elſewhere, [h] in *peace* and *proſperitie:*

Or [i] *haile* and *healthy,* as wee ſay; [k] *free* for the moſt part from ſuch [l] *annoiances* and troubleſome infirmities, as that *age* is wont to be infeſted withall: though not, it may be, ſo *freſh* and *vigorous* as [m] *Moſes,* or ſo able and actiue as [n] *Caleb,* are neere their ends ſaid to haue beene:

Or [o] all theſe; for the word may well include them all.

2. [p] *Old and full*; not [q] of *grace* and *goodneſſe,* as ſome: (that is moſt true indeed alſo of *Abraham,* but ſeemeth not here intended:)

But of *daies,* or of *yeeres*; as it is expreſſed [r] elſewhere: hauing *liued* euen as long as [s] himſelfe *deſired,* or *ſo long* (as we ſay) *as heart could wiſh.*

Whence the *Point,* that in the *Generall* wee may obſerue, is this, that euen

The longeſt liuers die at laſt. [a] *The daies of mans life are ſeuenty yeeres*; ſaith the Pſalmiſt. But *Abraham* had liued a whole [b] *hundred* to that, and yet at length, you ſee, *he dieth.* Yea that is the *con-*

• *Multa, prouecta. Pet. Martyr. Longa, diuturna. Oleaſt. Iun.*

Expoſition 2.

ſ *Sicut dicimus, Bona pars hominũ, i. magna pars. Mart. Quanquã ſcitè poſt Capheſium Zeno, Οὐκ ἐν τῷ μεγάλῳ τὸ δ᾽, ἀλλ᾽ ἐν τῷ δι᾽ ὅλου μέγα. Laert. Sed & Demoſthenes. Stob tom. 2. c. 4.*

ᵍ *Placida, tranquilla. Par. Proſpera ac fœlici. Caluin. Muſcul.*

ʰ *Gen. 15. 15.*

ⁱ *Integra. Oleaſt. commoda. Piſc, facili, bona valetudine. Mart.*

Branch 2.

Expoſition 1.

Expoſition 2.

ᵏ *Morbis, doloribꝰ, curis vacua. Par.*

Point.

Generall 3.

ˡ *Vide Obſerua. 3 rat. 2. & Spec. 2. rat. 1.*

ᵐ *Deut. 34. 7.*

ⁿ *Ioſh. 14. 11. Talis & Cyrus. Xenoph. Paed. l. 8. & Metellus. Cic. de ſen.*

• *Oleaſt. Par. &c.*

ᵖ *Senex, ſatur.*

ᵠ *Plenus lenitudine eius de quo Ioan. 1. 16. Procop. vide Hugon. ſup.*

ʳ *Gen. 35. 29. 1 Chron. 23. 1.*

ˢ *Vt non appeteret vitæ prorogationem. Oleaſt. Calu. Mart. &c.*

ᵃ *Pſal. 90. 10.*

ᵇ *175. Verſ. 7.*

cluſion

clusion still ([c] *one* onely excepted) with *all* those *Ancients* that liued so long before the *flood*, (not *three* or *foure* times, as they say of [d] *Nestor* and some [e] other, but *nine* or *ten* times as long as the *longest* ordinary *liuers* liue now adaies) [f] *And hee died.*

Nor is it any maruell, that they so doe.

For first, we are of [g] a *glassie matter*, of a very *brittle mettall*: [h] ready with euery *light dash* to *cracke* asunder, to *flie* in *pieces*. And * *wee walke amids many casualties*; ready euer anon to seize on vs; and any *one* alone enough to make an *end* of vs. And [i] *the pot* (as the Prouerbe is) *goeth so oft to the well, that at length it commeth home broken*; or rather, that it neuer commeth home againe. [k] *Death lieth euery where*, in euery corner, *in waite* for vs; euen [l] in those things themselues that are the *meanes* to *maintaine life*. Not [m] a *crum* of that *bread* we *eat*, not [n] a *drop* of that we *drinke*, but, if it goe but *an haires bredth* awry, it may be our *bane*. There is not [o] a bare *step*, or a *pace* only *betweene death and vs*, as *Dauid* speaketh; or an [p] *hand-bredth*, some few *inches*, as it is said of those that be

[c] *Enoch. Gen.* 5. 24.
[d] Τὴις γὰρ δὴ μὲν τριγονίην ἀνέζεσκε γένεαὶ ἀνδρῶν. *Homer. Odyss.* γ'.
[e] *Vide Plin. hist. nat. lib.* 7. *c.* 48. & *Lucian. de Macrob.*
[f] *Et mortuus est. Gen.* 5. 5, 8, 27, &c.

Reason I.

[g] *Vitrei sumus. August. de verb. Dom.* 1.
[h] Κέραμος ἀνθρωπος. *Qui simul offendit ad fortunam frangitur. Phædr. fab.* 72. *ubicunque arietauerit, soluitur. Senec. ad Marc. cap.* 11.
[i] *Hydria tandè ad fontem frangitur. Eccles.* 12. 6.
[k] *Mors vbique te expectat: tu igitur, si sapis, eam vbique expectabis. August. nom. despir. & anim. c.* 51. *Bern. medit. c.* 3. & *Oculus mor. c.* 7. *Senibus in insidijs, adolescentibus in insidijs est. Bern. de conuers. c.* 14.
[l] *Elementa quibus hic mundus administratur, aqua, terra, spiritus, omnia tam causæ viuendi sunt quam vitæ mortis. Sen. ep.* 117. *Non cibus nobis, non humor, non vigilia, non somnus sine mensura quadam salubria sunt. Idem quæst. nat. l.* 6. *c.* 2. *Odor, sapor, humor, cibus, & sine quibus viuere non potest, sunt homini mortifera. Idem ad Marc. c.* 11. [m] Ψιξ ἀρκέσαι πρὸς ἀπώλειαν. *Greg. Naz. de bapt.*
[n] *Potionis stilla male lapsa strangulat. Sen. quæst. nat. l.* 6. *c.* 2. [o] *Passus inter me & mortem. 1 Sam.* 20. 3. [p] Τέσσαρες δ' ἀκίδυλοι τὸ θανάτου τὴς πόλον ἀπέχειν. *Anathan. digitis a morte remotus Quatuor, &c. Iuuen.* 14 --ὅλον ἢ σὺν ξύλον αἰδὲ ἐξύλου. *Arat.* τεσσάκυλον σὺν ξύλον πόλιον. *Dio Prus. orat.* 74. *Et prope tam letum quam prope cernit aquam. Ouid. Pont. l.* 2. *Inter vitæ mortisque vias Nimium gracili limite ducto. Sen. Med.* 2.

at

at *ſea*: but euen ſcarce a *nailes bredth*, yea or an *haires bredth* betweene *vs* and *it*, if not [q] *at all times*, yet at *many times* more at leaſt, than wee are vſually aware of. And it is no maruell therefore if [r] *death meet with* vs, or *light vpon* vs at length: it is maruell rather that it *miſſeth of* vs ſo long.

Beſides that, [r] wee our ſelues alſo helpe oft to *haſten* our *owne end*, while wee *betray* our ſelues to him, who *lieth* thus *in wait* for vs, by wilfull *diſtemper*, by *diſorder*, by *miſdiet*. As not *one apple* therefore of an *hundred hangeth on* the *tree* to full *maturitie*, or ſo long, till it *drop downe* with *ripeneſſe* alone and its owne *weight*, but either it is *pluckt off* with the *hand*, or *blowne downe* with the *wind*, or *preuented* of its *maturitie* by ſome one meanes or other: not one *glaſſe*, or earthen *pot* of an *hundred*, that laſteth ſo long as it might, but by ſome *miſchance* or other it commeth to its *bane*: So [t] not *one man* among an *hundred* (what and I ſhould ſay a *thouſand*?) that [u] *fulfilleth* his *naturall courſe*, that *lineth* ſo long as in *courſe* of *nature* he well might, but hath his *life ſhortned*, and his *end haſtned* [x] by *ſword*, by *fireſſe*, by *ſorrow*, by *ſadneſſe*, by *ſurfet*, by *ſickneſſe*, by ſome one ſuch *caſualty* or other.

q *Erras ſi in nauigatione tantum exiſtimas minimum eſſe quo morte vita diducitur. In omni loco æquè tenue interuallum eſt. Non vbique ſe mors tam prope oſtendit, vbique tam prope eſt.* Senec. epiſt. 50. *A morte ſemper tãtundem abſumus. Quod enim tempus mortis exemptũ eſt? à quo prope non eſt, parata omnibus locis, omnibus momentis? Idem epiſt.* 30.

r *Quem ſæpe caſus tranſit, aliquãdo inuenit. P. Syr. Circuit fatum; & ſi quem diu præteriit, reperit.* Senec. queſt. nat. l. 6. c. 1. *Mors propter incertos caſus quotidiè imminet; propter breuitatem vitæ nunquam poteſt longè abeſſe.* Cic. Tuſcul. l. 1. *Nemo periculo proximus, tutus diu.* Cyp. nom. de ſingul. cler.

s *Stygias vltrò quærimus vndas.* Senec. Herc. fur. 1. *Plures dentibus ſuis, quam alienis enſibus perierunt.* Vide Ion. Prou. 23. 2. t *Pauci ad Senectutem perueniunt.* Cic. de ſen. *Quota pars moritur tempore fati?* Senec. Herc. Oet. 2. 2. u *Implet dies ſuos.* Eſai. 65. 20. x *Multas natura mortis vias aperuit: multis itineribus fata decurrunt. Vno modo naſcimur: multis morimur. Ceſtius.* Senec. contro. 16. *Vnum natura nobis introitum ad vitam dedit, exitus multos.* Senec. epiſt. 70. *Mille modis leti miſeros mors vna fatigat.* Sil. Theb. lib. 9.

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[b] Μοιρίδιον ἕκαστος ἑαυτῷ τὸ νόσημα ἐν τῷ γαστρὶ περιφέρομεν. Metrodor. Stob. c. 16.

[c] *Vitrei ſumus. Aug. ſup.*

[d] *Si vitrei eſſemus, caſus omnes timeremus. Fragiliores ſumus quam ſi vitrei eſſemus. Idem ibid.*

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[f] Πῶς γὰρ ἀθάνατος ὁ θνητὸς ἐν θνητῷ σώματι; Demoſt. Clem. Strom. l. 6. Ipſe ſitus & ætas in labem ruunt noſtram. Sen. ad Marc. c. 11. [g] Τὸ γῆρας αὐτὸ νόσημά ἐστιν. Apollodor. Donat. ad illud Ter. Phorm. 4. 1. Senectus ipſa morbus eſt. [h] Senectus inſanabilis morbus eſt. Sen. ep. 108. Senectus morbus ingens. Nullis arcerive poteſt, pellive medela. Eraſm. de ſen. [i] Ipſa vita morbus eſt. [k] Morbus hic neceſſe eſt vt aduentum perducat. Aug. de temp. 74. [l] Moreris, non quia ægrotas, ſed quia viuis. Sen. ep. 78. [m] Medici, cum ægrotas viſerint, phthiſicus eſt, inquiunt, aut hydropicus, moriatur neceſſe eſt: deinde moritur tamen. Aug. ibid.

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[b] Πάντες ἀνθρωποι τὰ νοσήματα ἐν ἑαυτοῖς ἔχομεν. Quemadmodum Petrodor. Stob. ſer. 16.

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[d] *Si vitrei eſſemus, ceſſus omnes timeremus. Fragiliores ſumus quam ſi vitrei eſſemus. Idem ibid.*

[e] *Quid fragilius vaſe vitreo? & tamen ſeruatur & durat per ſecula, ſæpe innumeris calices ab auis & pronis nepotibus, in quibus bibunt nepotes & pronepotes. Cæſo enim cuſtos vitreo vaſi tenetur, ſenectus ei & ſabies non timetur. Ibid.*

[f] Πάντα γὰρ ἀνθρωπάρια τηρεῖται ὑπὸ τοῦ θανάτου, κἂν ἐν κιβωτῷ κατακλεισθῇ. Demoſt. Clem. Strom. l. 6. Ipſe ſitus & otium in tempus iturum eſt. Sen. ad Marc. c. 11. [g] Τὸ γῆρας ἐστὶν αὐτὸ νόσημα. Apollodor. Donat. ad illud Ter. Phorm. 4. 1. Senectus ipſa morbus eſt. [h] *Senectus inſanabilis morbus eſt. Sen. ep. 108. Senectus morbus ingens. Nullis arcerive poteſt, pellive medelis. Erafm. de ſen.* [i] *Iſta vita morbus eſt.* [l] *Morieris, non quia ægrotas, ſed quia vivis. Sen. ep. 78.* [m] *Medici, cum ægrotos viſitant, peſſimus eſt, inquiunt, aut hydropicus, moriatur neceſſe eſt: deinde moritur tamen. Aug. ibid.*

be, and yet *not die* of it: (not to adde, that [n] *a diſeaſe* hath ſometime *delaid death.*) But [o] *what man liueth, and ſhall* [p] *not ſee death?* that is, *who liueth, and ſhall not die?* [q] The *whole courſe of our life* is nothing elſe but *a paſſage to death*: the ſeuerall [r] *ages of our life* ſo many ſeuerall *degrees of death*: [s] we are *dying daily*: *by degrees.* No ſooner are we (I ſay not, [u] *borne*, but euen) **bred*, but wee are *dying* and *decaying.* Euery [x] *minute* and *moment* that ſeemeth *added to* our *life*, [y] *taketh from* it. For our *life* it is as a *taper*, that being *once lighted*, neuer linneth ſpending, till it be *waſted all* at laſt: [z] as *the houre-glaſſe*, that being *once turned* and ſet a running, *neuer ſtaieth*, till the *ſand* be *all out.*

So that conſidering as well the *varietie* of *caſualties*, that we are all ſubiect vnto, as our owne *frailty* and *mortalitie*, that we are *bred* and *borne*

n *Mulierum mortem morbus diſtulit.* Sen. ibid.

o Pſal 89.48.

p *Vt* Pſal.49.9.

q *Totus iſtuc vitæ curſus nihil aliud quam ad mortem decurſus eſt.* Aug. Ciuit.l.13.c.10. *Tota vita ad mortem iter eſt.* Sen.ad Polyb.c.30.

r Ἀλλ' ἡμεῖς ἵνα φοβώμεθα θάνατον, ὅταν πάντες, τεθνηκότες καὶ θνήσκοντες, καὶ δι' ὀνύχων εἰς ἡφαίστειος πυρὸς θάλασσαν, ἀεὶ γήρασις, καὶ ἀεὶ θάλασσα, ὕδατος γήρασις· ἀλλὰ καὶ φθείρεται μὲν ἀνεμώλιος γεγονὼς, ἐφθάρη δὲ ὁ πέδος εἰς τὸν ἀνεμάζοντα, καὶ ὁ παῖς εἰς τὸν νέον, εἰς δὲ τὸν παῖδα τὸ νήπιον. Plut. de EI Delph. Agunt opus ſuum fata: nobis ſenſum noſtræ necis auferunt. Quoque facilius obrepat mors, ſubipſo vitæ nomine latet. Infantiam in ſe pueritia conuertit, pueritiam pubertas, iuuentututem ſenectus abſtulit. Sen. Marc.c.10. s Quotid è morimur: quot commutamur. Hieron. Nepot. Quot. mor. quotidie demitur aliqua pars vitæ. Sen. ep.24. t Ad mortem dies extremus peruenit, at cedit omnis, carpit nos illa, non corripit. Non repente nos in mortem incidimus, ſed minutatim proceditur, minutatim ſubducimur. Sen. ep. 24. & 30. & 120. u Naſcentes morimur; finiſq; ab origine pendet. Manil.l.4 ex quo primum lucem vidit, iter mortis ingreſſus eſt. Sen. Marc. cap.20. x Ἀποθήκει ἀπορμα εἰς ἐμβρυον ἔμβρυον εἰς βρέφος, βρέφος εἰς παῖδα, &c. Plut. de EI. x Momentis ſingulis morimur. Auguſt. nom. ncdit. cap.24. Quid enim aliud ſingulis momentis agitur, donec ea conſummata mors quæ agebatur impleatur, &c. Auguſt. Ciuit. lib. 13. cap. 10. y Incrementa ipſa, ſi bene computes, damna ſunt. Et illis ipſi qui addebantur adoleſcentiæ anni, vitæ detrahebantur. Sen. Marc. cap. 20. Cum creſcunt pueri, quaſi accedunt illis dies, cum reuerâ decedant. Quicquid enim vixit, de ſumma minuit. Quando producitur vita non augetur, nec addendo creſcit, quia veniendo recedit. Auguſt. de verb. Dom. 1. & 17. tom. 1. & de temp. 113. Ipſa ſuis augmentis vita ad detrimenta impellitur; & inde deficit, vnde proficere creditur. Greg. Mor.l.13.c.27. Illa eadem vitam quæ inchoat, hora rapit. Camil. epitaph. Et carpſit hora vitam prima quæ dedit. Sen. Herc. fur. 3.3. z Quemadmodum Clepſydram non extremum ſtillicidium exhaurit, ſed quicquid ante defluxit: ſic ultima hora, qua eſſe deſinimus, non ſola mortem facit, ſed ſola conſummat. Sen. ep. 24.

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Now this may firſt teach vs, not to pleaſe our ſelues with a conceit of *long life*, *Why may not wee liue as long as ſuch and ſuch?* To omit, that it is a thing altogether [a] *vncertaine*. For [b] *who can tell a man what ſhall be?* *Certaine* it is, that [c] *firſt or laſt*, [d] *die we muſt*, *liue* wee neuer ſo *long*. As nothing more *vncertaine* than *how long* we ſhall *liue*; ſo [e] nothing more *certaine* than that *once* [f] wee *ſhall die*. [g] *As ſure as death*: we ſay. And [h] *it neuer ſtayeth long, that commeth at laſt*. *Stay death* neuer ſo *long*, before it come, it will ſeeme to *come ouer-ſoone* when it commeth, to thoſe that deſire it not, and at laſt *come it will*. And [i] *laſt life* neuer ſo *long*, it will ſeeme but *ſhort*, when it is once ouer. [k] *When it is gone*, (ſaith the Pſalmiſt) *it is but as* [l] *a watch in the night*.

Vſe 1.

[a] Τὸ μέλλον ἀόριστον. Iſocr. ad Demon. ἄδηλον. Plut. in Epicur.

[b] Eccleſ. 3. 22.

[c] Πάσῃ μὲ αἰῶνος βροτοὶ δοκοῦσιν, ὃ πρῶτον ἢ εἰς ὕστερον. Archin. Clem. Strom. l. 6. *Omnes eadem cogimur: omnium Verſatur urnâ ſerius ocyus Sors exitura, &c.* Horat. carm. 2. 3.

Vſe 2.

[d] 2 Sam. 14. 14. Θανάτῳ πάντες ὀφειλόμεθα. Anthol. *Debemur morti nos noſtraque*: Horat. art. Ὡς πᾶσιν ἡμῖν ἐστὶ θανεῖν ὀφείλεται. Eurip. Alceſt. Βροτοῖς

ἅπασι κατθανεῖν. Ibid. [e] *Morte nihil certius.* Bern. epiſt. 10. & medit. c. 3. [f] Hebr. 9. 27. [g] *Incerta omnia: ſola mors certa eſt.* Auguſt. in Pſalm. 38. & de verb. Dom. 21. [h] *Quid diu eſt, vbi finis eſt?* Aug. de verb. Dom. 42. *Quicquid finitur parum eſt.* Greg. Moral. lib. 7. c. 20. *Nulla longa mora eſt eius, quod aliquando eueniet.* Tertull. *Mihi ne diuturnum quidem quicquam videtur, in quo eſt aliquid extremum.* Cic. de ſen. & Aug. ciuit. l. 12. c. 11. [i] *Si nongentos vitæ excederemus annos, vt ante diluuium viuebatur, & Matuſalem nobis tempora donarentur, tamen nihil eſſet præterita longitudo, quæ eſſe deſiſſet. Etenim inter eum qui decem vixit annos & eum qui mille, poſt quam idem vitæ finis aduenerit, &c. tranſactum omne tantundem eſt.* Hier. in Nepot. [k] Pſal. 90. 4. [l] *Quarta pars noctis.* [m] 1 Tim. 6. 7. Iob. 1. 21. Eccluſ. 5. 14. *Nihil intuliſti, nihil hinc auferes.* Aug. de verb. Dom. 5. & 41. *Exutit redeuntem natura, ſicut intrantem. Non licet plus inferre quam intuleris.* Sen. ep. 102.

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n *Multorum mortem morbus diſtulit. Sen. ibid.*

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t *Ad mortem dies extremus peruenit, accelit omnis, carpit nos illa, non corripit. Non repente nos in mortem incidimus, ſed minutatim proceditur minutatim ſubducimur. Sen. ep. 24. & 30. & 120.*

u *Naſcentes morimur; finiſq; ab origine pendet. Manil. l.4 ex quo primum lucem vidit, iter mortis ingreſſus eſt. Sen. Marc. cap.20.*

x Ἀνεθρέψατο ἅμα εἰς ἐμὲ γενόμενον, ἐμὲ γενόμενον εἰς βρέφος, βρέφος εἰς παῖδα, &c. Plut. de EI.

y *Momentis ſingulis morimur. Auguſt. nom. medit. cap.24. Quid enim aliud ſingulis momentis agitur, donec ea conſummata mors quæ agebatur impleatur, &c. Auguſt. Ciuit. lib. 13. cap. 10.*

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Secondly, it ſhould admoniſh vs to take heed how we grow too farre in *loue*, either with this *life* it ſelfe, or with the *things* of *this life*. Since that, though we *enioy* them neuer ſo *long*, yet wee muſt *leaue* them at *laſt*. For [m] *we brought them not with*

Vſe 2.

[d] 2 Sam. 14.14. Θανάτῳ πάντες ὀφείλομεν. Anthol. Debemur morti nos noſtraque: Horat. ars. Οὐ γὰρ ἔστιν ἄλλῳ τινὶ θανεῖν ὀφείλοντι. Eurip. Alceſt. Βροτοῖς ἅπασι κατθανεῖν. Ibid.

[e] Morte nihil certius. Bern. epiſt. 10. & medit. c 3.

[f] Hebr. 9. 27.

[g] Incerta omnia: ſola mors certa eſt. Auguſt. in Pſalm. 38. & de verb. Dom. 21.

[h] Quid diu eſt, vbi finis eſt? Aug. de verb. Dom 42. Quicquid finitur parum eſt. Greg. Moral. lib. 7. c. 20. Nulla longa mora eſt eius, quod aliquando eueniet. Tertull. Mihi ne diuturnum quidem quicquam videtur, in quo eſt aliquid extremum. Cic. de ſen. & Aug. ciuit. l. 12. c. 11.

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[k] Pſal. 90. 4.

[l] Quarta pars noctis.

[m] 1 Tim. 6. 7. Iob. 1. 21. Eccleſ. 5. 14. Nihil intuliſti, nihil hinc auferes. Aug. de verb. Dom. 5. & 41. Exutit redeuntem natura, ſicut intrantem. Non licet plus inferre quam intuleris. Sen. ep. 102.

vs into this world; and it is certaine that [n] we cannot carry them out of the world with vs. If they leaue not vs while we liue here, [o] which oft also they doe; yet [p] we cannot but leaue them when we goe hence. For all the things of this life must needs leaue vs, when our life it selfe leaueth vs, whereupon they depend. Let vs so hold, and vse these things therefore, that we [q] set not our hearts on them; that we suffer not our [r] affections to be glewed to them. Let them [s] hang loose about vs, that when wee shall come to be stript of them, they may, as our garments, goe off with ease. Otherwise if they [t] cleaue and sticke fast to our soules, as cloathes are wont to doe to an vlcerous body, the parting one day, with them, which we can by no meanes auoid, will be [u] as painfull vnto vs, as if our skin were pulled from our flesh, or [x] our flesh torne from our bones, or rather [y] as if some peece of our soule were reaft away together with them.

Yea for life it selfe, if we loue it, (as [a] who loueth not life?) let vs loue that life, that is [b] life indeed, and deserueth well that name. For this life that we

[n] Psal.49.17. Cedes coemptis saltibus, & domo, Villique: & extructis in altum Diuitijs potietur hæres. Linquenda tellus, & domus, & placens vxor: neq; harum, quas colis, arborum te præter invisas cupressus vlla brevem dominum sequetur. Horat. car. 2. 3. & 14.

[o] Prou.23.6 Δοκιμάσας ὁ πλοῦτος. Chrysost. tom. 5. ser. 18. Οὐ γὰρ μετὰ τῆς ἀνδρείας πολλάκις, ἀλλὰ καὶ μετὰ τῆς ἀνδρείας πολλάκις ὁ πλοῦτος ἀπέρχεται. Ibid. 19.

[p] Θνητὰ τὰ ἐν βίῳ, καὶ ταῦτα παρέρχεται ἡμᾶς. Εἰ δὲ μὴ, ἀλλ' ἡμεῖς αὐτὰ παρερχόμεθα. Lucian. anibol. lib. 1. c. p. 13. Finem sunt habitura, aut tuum, aut suum. Bern. de bon. deser. Et Sen. quæst. nat. l. 3. Aut possidentem deserunt, aut à possidente deseruntur. Alcuin. in Eccles. præf. [q] Psal.62.10. Sapiens diuitias non in animam, sed in domum recipiet. Sen. de beat. c. 21. [r] Colos.3.2. [s] Omnia ista nobis accedant, non adhæreant; vt si abducantur, sine vlla nostra laceratione discedant. Sen. ep. 74. [t] Πεπαυμένην σοι τὰ χρήματα πλέον ἢ τὰ μέλη τοῦ σώματος. [u] Ἡ λύπη αὐτῶν ὁ χωρισμὸς, ὡς ἀφαιρεμένων ἀπὸ καινοῦ. Basil. Cæs. hom. 7. [x] Ἁρπαζόμενος καὶ χειμαζόμενος ἀνιᾶται, ὥσπερ ὅταν ἀπὸ σαρκῶν ἁρπαζόμενος. Antipho. Stob. c. 10. Quibus enim pecunia sua obhæsit, sine sensu auelli non potest. Sen. de tranq. cap. 8. [y] Χρήματα γὰρ ἀρχὴ ψυχῆς πολλοῖς βροτοῖσι. Hesiod. πάρεστιν ὅστις αἷμα καὶ ψυχὴ βροτοῖς. [a] Ζῶον φιλόζωον ὁ ἄνθρωπος. Æsop. fab. Quis vitam non vult? Aug. hom. 4. [b] 1 Tim. 6.19. τῆς αἰωνίας, vel, vt alij cod. τῆς ὄντως ζωῆς. Æterna vita, vera vita. Aug. de pec. mer. l. 1. c. 11. vera vita quæ animam de morte eruit. Idem ep. 121. c. 2. Vita si diligitur, ibi acquiratur, vbi nulla morte finitur. Idem ep. 45.

liue

liue here, is in a manner [c] *no life*; it is [d] *life in name*, but *in deed* and truth [e] *death*. It is no *true life* that cannot *ouercome death*; that *yeeldeth to*, that *tendeth to*, that *endeth in death*.

Thirdly, the consideration hereof should cause vs to [f] *surcease* and cast off this our *immoderate care for the things of this life*. As it hath beene said by way of reproofe of some people, that they vsed to [g] *build* as if they looked to *liue for euer*: so it may well be said of many among vs, that they [h] *purchase*, and [i] *build*, and [k] *gather goods* together, as if they made full account to [l] *liue euer* to enioy them. Whereas neither are these things able to *lengthen* their *liues*; for [m] *haue a man neuer so much of them, his life dependeth not thereupon*: nor to *keepe* them *from death*: for [n] *no price can procure* any *immunitie from it*: nor to *saue* them *in death*; for [o] *riches auaile not in the day of wrath*: nor to *auaile* them *after death*; for there will then be *no vse* of them. And for men therefore [p] to *beat* their *braines* so much with *thought* and *care* for those things, and [q] to take such *paines*, as so many doe, for the compassing of them, is but [r] to *toile* and *moile* about that, that they must *leaue* to others at length, and to *inherite* [s] nothing but [t] *folly* and [u] *vanitie* themselues, when others, [x] they *know not* who, [y] *inherit* the *fruit* of their *labours*.

[c] Τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ὄντως ἐστὶ κατθανεῖν, τὸ κατθανεῖν δ' ἄρ' ζῆν; Eurip. Hanc esse mortem quã nos vitam dicimus, vitam illam quam pro morte nos formidamus. Lactant. instit. l. 3. c. 18. Ὁ βίος ὁ ἀνθρώπειος βίος μᾶλλον ξυμφορά. Eurip. Ista vtique quæ tantum amatur vita, quamlibet inedia atq; prædita fame, nec vita dicenda est. Aug. ep. 121. Vita falsa est. Idem de verb. Dom. s. bem. 13. et de temp. 213. [d] Quod de arcu Heraclit. Ὄνομα μὲν τοῦ τόξου βίος, τὸ δ' ἔργον θάνατος. Eustath. ad Iliad. α. Βίος θέρους ὀλίγου ἐστί, πανθέρους δὲ οὐ. Plut. ad Apollon. [e] Mors est potius dicenda quam vita, vel mortis quædam prolixitas. Greg. in Euang. l. 6. Hæc vita qua viuimus, magis mors est, &c. Bern. in Psal. 90. ser. 17. [f] Luk. 12. 15, 22. [g] De Astragantinis Empedocles; Θυμαίνει μὲ ὡς ἄνετον ἐνδαιδάλλοντι, μίτην ἢ πολλὰ ἐλάσαντι, ὡς πάντα χρέων βιοσκήσοι. Laert. l. 8. De Rhodijs Stratonicus, ὀκοδομεῦντι μὲ ὡς ἐς ἀΐδαο τοῦ, ὀλιγοστὸν ὡς ἐόντος χρεώ. Plut. de anar. Idem fere de Megarensib. Diogenes. Tertul. apolog. [h] Esai. 5. 8. [i] Jer. 22. 14, 15. [k] Eccles. 4. 8. [l] Psal. 49. 12. [m] Luk. 12. 15. [n] Psal. 49. 7, 8, 9. [o] Prou. 11. 4. Ezek. 7. 19. [p] Eccles. 5. 17. [q] Eccles. 4. 8. [r] Psal. 39. 6. [s] Psal. 49. 17. Eccles. 5. 15. [t] Jer. 17. 11. Luk. 12. 20. [u] Eccles. 5. 16. & 6. 2, 4. [x] Psal. 39. 6. Eccl. 6. 2. [y] Eccl. 2. 18, 19.

Vse 3.

Vſe 4.

Laſtly, this might teach vs *not to feare death.* [a] *It is a fond thing* (ſaith he) *to feare that, that cannot be auoided.* A *folly* it is to *trouble* & *turmoile* our ſelues with *feare* and *care* about that, that by no *thought* or *forecaſt* wee can *ſhunne* or *ſhift off.* But ſuch is *death.* [b] *Delayed it may be,* but *auoided it cannot be.* And [c] be it neuer ſo *long put off,* yet [d] it will *come at laſt.* As an ancient Father therefore well and wiſely aduiſeth; [e] *Feare not that, which whether thou wilt or no, will be; feare that rather, which if thou thy ſelfe wilt not, ſhall neuer be.* That is, *feare not* this *temporall death,* the *death* of thy *body,* which of it ſelfe cannot *hurt* thee, and by no *meanes* or *care* of thine can be *preuented:* but *feare* that *eternall death,* the *death* of thy *ſoule,* [f] *the greateſt of all euils* that can poſſibly befall thee, which by mature *care* and *diligence* now vſed, may be *preuented.* But we are (as another well obſerueth) herein, the moſt of vs, [g] like *children,* that are [h] *afraid of a viſour,* but *feare not the fire*; *ſhreeke* and *ſtart* at the one, but *thruſt* their *fingers* into the other. * Wee *feare the bodily death,* but not the *ſpirituall death,* the *death of the ſoule,* the *death in ſinne,* and *dying in ſinne,* without which the other cãnot hurt. The *feare* of *death troubleth* and *diſtracteth* much our *minds*: but the *feare* of *future matters,* that are *truly fearfull* indeed, and but for w^ch *death* needednot at al to be feared, doth no more *trouble* or *affect* the moſt, than as if

a *Stultum eſt timere, quod vitari non poteſt.* P. Syr. τὸ γὰρ φοβεῖσθαι, ἐπὶ οἷς ἀναπόφευκτος. Arrian. Epict. l. 1. c. 27.

b *Differri poteſt, auferri non poteſt.* Aug. de diuerſ. 36. *Mortem differunt iſta, non auferunt.* Idem de verb. Apoſt. 18.

c *Sed etſi tardius quis moritur, nunquid ideò non moritur? Idẽ de temp.* 74.

d *Quid autem ad rem pertinet, quãdiu vites, quod euitare non poſſis?* Sen. epiſt. 93.

e *Noli timere, quod velis, nolis, erit: id time, quod, ſi neluueris, non erit.* Aug. de diuerſ. 36.

f *De hoc verè dici poteſt,* Φοβερώτατον ὁ Θάνατος. *Ariſtot. Ethic. l. 3. c. 6.* Φεύγω δίκαιον τὴν κακῶν ὁ θάνατος. *Epicur. Laert. Timorum maximus leti metus. Lucan. lib. 1.*

g Παιδικὸν φοβέμα φόβος, θάνατος παιδικότης, ἁμαρτίαν δὲ μὴ παιδικότης. καὶ γὰρ τὰ παιδία τὰ μικρὰ φοβοῦνται εἰς τὴν παιδικὴν, πῦρ δὲ οὐ παιδικὸν, &c. *Chryſoſt. tom. 6. ſerm. 43.* h *Perſona pueris deformis metum facit. Sen. de conſtant. ſap. cap. 4. Laruam timent, lucernam non timent.*

* Οἱ πολλοὶ τῶν μὲν σωματικῶν ἀναπόφευκτον φοβέμενοι, καὶ πάντα μηχανώμενοι ἵνα ἀπ' αὐτῶν μὴ ἀποθάνωσι τινὲς τῶν τινί. τῆς ψυχῆς δὲ ἀπονεκρωμένης οὐδεὶς ἡμῶν μέλει. *Arrian. Epict. diſſert. l. 1. cap. 5.*

no

no ſuch thing were at all, or they were [l] *babes* only that *beleeued* them.

And thus much for the *Generall*, that from this *third Branch* we obſerue:

Some *Particulars* follow; which I will *point at* rather than *inſiſt on*.

More ſpecially therefore we may hence further obſerue;

Point.

First, that in ſome caſes

To liue long is a bleſſing.

Speciall I.

It was foretold *Abraham*, as a *fauour*, that hee ſhould [k] *die an old man*: and it is here recorded that ſo he did. And it was foretold *Eli*, as an heauie *iudgement* that ſhould betide his poſterity, that there ſhould [l] *neuer be any old man in his houſe*. *Long life*, as in the [m] *Law* it is *promiſed* oft as *a bleſſing*: and *God* where he deſcribeth by the Prophet the flouriſhing eſtate of his people, ſaith, [n] *There ſhall no more be*, [o] *from them*, or *goe thence*, *an infant of daies*; that is, none of them ſhall die young or in *infants* eſtate; *nor any old man that hath not fulfilled his daies*; that is, [p] liued ſo long as in courſe of nature he well might: *but the childe ſhall die an hundred yeares old*; that is, he that is now *a childe* ſhall liue till he be ſo many *yeares old*: (which *place* the rather I recite & open at large, in regard of ſome friuolous [q] *crotchets* that not a few haue *fiſht* out of it, cleane beſide as well the *meaning* as the *drift* of *Gods Spirit*:) So the *ſhortning* of mans *life* is

l *Eſſe aliquos manes, &c. Nec pueri credunt, niſi qui nondum a crelauantur. Iuuenal. Sat. 2. Nemo tam puer eſt, vt iſta timeat. Sen. epiſt. 24.*

k *Gen. 15. 15.*

l *1 Sam. 2. 32.*

m *Exod. 20. 12. Epheſ. 6. 2. Deut. 4. 1, 40. & 6. 2.*

n *Eſai. 65. 20.*

o *Poteſt & verti, ex eis, vt ad vtrũque tam infantulli quam ſenem, referatur illud, Qui non impleat dies ſuos, quod & Piſcatori placet; ſiue, cuius dies Deus non impleat, vt Iun.*

p *Viuendi finis eſt optimus, cum integra mente cæter. ſq. ſenſibus opus ipſa ſuum eadem, quæ coagmentauit, natura diſſoluit. Cic.*

q *Viſe ſis Hieron. in Eſai. 65. Greg. Mor. l. 17. c. 24. Hug. Card. & Piſcat. in Eſai. &c. Hinc emanauit Prouerbium, Puer centum annorum. Quod mirum eſt Druſium non admoniſſe ad hoc loco, ſed perperam accepto, mutuatum.*

threatned

threatned oft as a *curſe*. [x] *Hee ſhall die* [s] *before his time, as the greene grape is nipt off the Vine, and the Oliue bloſſome ſhake off the tree*; ſaith *Eliphaz* of the *wicked*. And, [t] *Hee ſhall not liue out halfe his daies*; that is, [u] halfe the time that he might in the courſe of *nature* haue attained to; ſaith the Pſalmiſt of *deceitfull and bloudie men*.

And well may it be ſo deemed.

For firſt, [a] *Old age is honourable*. Yea, as the Apoſtle ſaith of [b] *Mariage*, *It is honourable* [c] *among all men*. It is [d] a *reſemblance* of *Gods antiquitie*, who is called [e] *the Ancient of daies*. [f] *The glory of young men is their ſtrength*: (ſaith *Solomon*) *and the beauty of old men is the gray-head*. And, [g] *Old age*, or *the gray-head, is a crowne of glory*, that is, [h] *a glorious crowne, where it is found in the way of righteouſneſſe*.

Reaſon 1.

Reaſon 2.

Secondly, It is *a bleſſing* to liue to ſee *poſteritie*, eſpecially to liue to ſee withall *Gods bleſſing* vpon it. [i] *Bleſſed is the man that feareth God* (ſaith the Pſalmiſt) [k] *For* (among other things, though it

x Iob 15.32,33.

s Die non ſuo, i. quem per naturam attingere poterat. Ita Firm. l.8.c.19. erit longæuus, in ſenecta fœlix, & qui ſua morte moriatur. Et de Cæſaris percuſſoribus Sueton. Nemo ſua mor. ſuæ d functus eſt. Et Sen. ep.69. Alioqui certũ eſt quod ibid. Sen. Nemo niſi ſuo die moritur.

t Pſal.55.23.

u In medio dierum ſuorum tolletur, vt Pſal.102.24.

a Leuit.19.32. Αἰδῶς πολιοκρατεῖται. Phocylid.

b Hebr.13.4.

c Πᾶς ἡμῖν αἰδοῖος ὁ γαμος πρεσβύτερον ἰσχυς τι καὶ ἔντιμον ἐστὶν ἡ τοῦ γήρως εἰκὼν ἀλήθεια ἔτους, ἀρχὴν καὶ δῆλον, νομίζων ὡς πλέον ἡ μισθὸς διδασκαλεῖόν ἐστι πάντως τῆς δικαιοσύνης ἀλήθειας αὐτὸν φιλόσοφον καὶ τιμᾶν δ' ἀεὶ θεῶν γενεθλίων χάριν. Plato leg.l.9. Apud antiquiſſimos Romanorum, neq; generi, neq; pecuniæ præſtantior honos tribui quam ætati ſolitus: maioresq; natu à minoribus colebantur ad deum propè & parentum vicem; atq; in omni loco, in omni ſpecie honoris potiores priorèſque habiti. Gell.l.2.c.15. Senectus iuuentus illacumulatum & circumſpectum honorem reddebat, tanquam maiores natu adoleſcentium communes patres eſſent. Val.Max.l.2.c.1. Magna fuit quondam capitis reuerentia cani. Ouid faſt.l.5. Credebant tunc grauẽ de neſas, & morte piandum, Si vetuſto Iuuenis non aſſurrexerat. Iuuen.ſat.13. ἀ Ὅσον γῦρ ἀρχαίων καὶ παλαιῶν περὶ τὸ πλῆθος, τοσοῦτῳ τιμιώτερος, μόνον ἔχων αὐτῷ φρονεῖν τὸν θεόν· ἐπεὶ καὶ νέῳ καὶ ἀδόξῳ γέρων ὁ τοῦτον φρονῶν πρεσβύτερος, &c. Clem.Paedag.l.3.c.3.

c Dan.7.13.

f Prou.20.29.

g Prou.16.31.

h Καθάπερ ὁ νόμος τὸ διάδημα καὶ στέφανον, ὥσπερ τῶν πολιτῶν ἀνδρῶν ἐν μὲν τῇ μετρικῇ σώφρονα ἀξιοῦμεν εἶναι. Plut.de ſen.polit.

i Pſal.128.1.

k Pſal.128.6.

come

come *last*, yet not the *least*) *he shall liue to see his childrens children*, (that which is recorded also, as a part of [l] *Iobs happinesse*) *and peace vpon Israel.*

Thirdly, it is a matter of *griefe* to men [*] more than ordinary, when *friends* are taken away from them by [m] *immature death*: when the ordinary *course* of *nature* is *inuerted*, and they [n] *burie*, those by whom they ought rather to haue beene *buried*.

Fourthly, it is a great *grace* to a *godly* man, that he may doe God any *good seruice*. Such account it their greatest *honour*, as [o] *to suffer in Gods cause*, so *to be employed in Gods worke*. But the *longer* a man *liueth*, the *more glory* may he bring to God, the more *seruice* may hee doe to the *Church* and *Children of God*, be he a *publike* person, or a *priuate*; not in regard of *occasions* and *opportunities* onely, but in regard also of *aptnesse* and *abilitie* thereunto: Since that *continuance* of *yeeres* bringeth [p] *wisdome* and *experience*; and *antiquitie* carrying a kinde of

[l] Iob 42.16.

Reason 3.

[*] Οὐ τοῦτον ἐβούλετ' ἀδρὸν ἐς γῆρως ὅρον. *Eurip. Alcest.*

[m] *In etatis flore morientur.* 1 Sam. 2.33 *Hinc illaque-*

Reason 4.

rela, Immaturum obiit. Senec. ad Marc. c.10. Dolco illi immaturè mortui irrecuperabilem raptum. Plin. l.6. ep.6.

[n] *Nullum non acerbum funus est, quod parens sequitur. Sen. ibid. c.17. Quod decuit nulli patri præstare sepulto; Hoc amens nato præstitit ipse parens. Epitaph. Olim parentis defunctorum liberi laudes dicebant. En rerum in nobis ordo mutatus est; & incolumitatem nostram perdidit sua iura natura. Quod exhibere senibus iuuenis debuit, hoc iuueni exhibuerunt senes. Hieron. ad Nepot.* [o] *Act. 5.41.* ἐφ' ὅλοις τὸ ἀνυμέναιον. *Elegantissimum oxymorum. Caussab.* Συγχαίρειν τῷ πάθει. *Phil. 1.29.* Τίμιοι ἀλυσεῖς. *Ignat. ep. 12.* Σεμνὰ δεσμὰ. *Idem ep. 11. Est & confusionis gloria, & confusio gloriosa. Ambr. in Psal. 43. Hac tempestate (Diocletiano sæuiente) certatim in gloriosa certamina ruebatur, multoque auidius martyria gloriosis mortibus quærebantur, quàm nunc Ecclesiæ pacis ambitiosius appetuntur. Sener. hist. l.2. Rom. 5.3. In tribulationibus gloriantur, [illegible] eorum tentantes, spectatorum gaudium, & spectionem exaltationem. Bern. de [illegible]* [illegible] *Clem. ped. l. 3. c. 8.* ἐστεφανωμένοι τῷ λόγῳ σωφροσύνης. *Idem.* Ὥρα σωφροσύνης, ἐπὶ τὸν γάμον καλεῖ. *Eurip. Phœn.* Οὐ γὰρ χεὶρ ὁ δίδυμα πυρὸς ἀστράπτων. *Idem. Eurip. Iuuenes dicebantur, qui χεῖρα nondum habuerunt. Oedip.* Οὐ χεὶρ ὁ πολλὰ πῆμα δ' ἔφερεν τὸ γῆρας. *Idem. Plin. pan.* Πανηγυρικὸς ἡμῶν ὁ βίος, ἀεὶ ἑορτὴν ἄγων. *Idem de sen. polit.* Non enim grandior ætas. Quæ fugiamus habet: sera venit, cursu ab amplo. *Quint. Mel. l.6.* Qui sensim ad sapientiam peruenit, [illegible] *69.* Παλαιὰ διδάσκαλος ἡμέρα. *Eurip. Hippol.*

authority

q Iob 32. 4, 6, 7. Philē. 9. Apex ſelectutis eſt auctoritas. Cic. de ſen. Πεσβυτικὸν γὰρ τὸ γηραιὸν καὶ τὸ γέρων. Plut. de ſen. Senatus ergò è ſenibus. Hinc Auguſtus, Audite iuuenes ſenem, quem audire ſenum emen ſtines. Ibid.

q *authority* with it, procureth *reuerence* and *reſpect*: The former whereof fitteth men for the *doing* of the more *good* to others, the latter others for the *receiuing* of the more *good* from them.

Long life in theſe *reſpects* therefore may well be deemed a *bleſſing*.

Secondly, we may hence obſerue, that it is

A great mercy of God to haue a good old age.

It is a *mercy* more than ordinary for men at thoſe *yeeres* to be kept free in ſome good meaſure, though not from ſuch *weakneſſe* as the *decay* of *nature* neceſſarily importeth, yet from ſuch *aches*, and *paines*, and *grieuances*, and *diſeaſes*, and *annoiances*, as that age is wont commonly to be annoied and peſtered with.

Point.

Speciall 2.

r Ὑγιείαν μὲν ἀνευρεῖν ἀδύνατον ἀνθρώπῳ θνητῷ· ἄριστον δὲ φυτὸν ὑγιὴς γῆρας ἐνδοῦναι. Τεῖχος δὲ πλοῦτον ἀνδρὸς· εἶτα τείχεσιον ἀ-

Reaſon 1.

βὰς μὴ τῶν φίλων. Solerius Stob. cap. 101. Scilicet hoc citat & Plato in Gorg. & Ariſtot. Rhet. l. 2. c. 22 Sed & Plut. ſeg. l. ii. Ἡ γὰρ ὑγίεια μὴ ὑγιάνει, κ. τ. λ. Et ibid. l. 2. Idem fere habet. Quin & ὑγιεινὸν Democritus dicebat Ariſtot. Ethic. Nicom. l. 1. c. 8. & Eadem l. 1. c. 1. ὃ καὶ τὸ ὑγιεινὸν λέγειν ἄριστον dicitur. Senar. Gra. Ὑγίεια γὰρ τοῖς ἔνδον τῷ βίῳ Νόσ. l. mens ſana in corpore ſano. Iuuen. ſat. 10. Οὐκ ἔστ' ὑγεία κρεῖσσον ἐν βίῳ. Eadem ut alib. Μεγίστη τῶν σωματικῶν ἀγαθῶν ὑγίεια. Τί γὰρ ἂν μᾶλλον ἀγαθὸν ἄνθρωπος εἰπεῖν; Plato Gorg. s Καὶ μὰν ἔοικεν ὁ Πλάτων εἰρηκὼς, ὅτι τῆς ἡδονῆς πᾶσιν ἀεὶ ἐν τῷ βίῳ σπουδαιότερον ἐστὶ τὸ ὑγιαίνειν· δοκεῖ γὰρ ἐν πᾶσι τοῖς ὑγιαίνουσι δύνασθαι εἶναι τὸ εὐφραίνεσθαι· πᾶσι γὰρ ἡδὺ ποιεῖ καὶ ἀρπαλέον καὶ εὐφρόνην· Plut. de ſanit. & de tr. ng. Λεγὼς ὁ πλοῦτος ἐγγίνεται ὑγιείᾳ· ἡ γὰρ ἀσθένεια ὀνείατα ὑδέν. Theſpis. Poet. 3. c. 191. Μετὰ δὲ ταῦτα ἀνθρώποις ὑγίεια πάντα κ' ἀλλ' ἔστιν, χαίρειν ἔστ' ἐν ὑγιείᾳ ἔοντα. Ariſtoph. Athen. lib. 10. t Νόσου ὑγίεια ἐποίησεν ἡδὺ κ' ἀγαθὸν, κ' χάριν· χαίρει· Heraclid. Τὸ δὲ τοῦ ἀρρώστου ὑγιείᾳ μετὰ τὴν τελευτὴν τ' σπάνιον. Baſil. Caſſiod. x. Quid boni habet ſanitas, languor oſtendat. Hieron. conſol. Paulinæ.

cie

eie to haue it at that *age*, wherein moſt men are wont to finde a much more than vſuall *want* of it? The more *infectious* the *times* and *places* are that we liue and abide in, the greater *goodneſſe* of God it is to vs, if we keepe *free* from *infection*. So the more [a] *old age* is ſubiect to *diſeaſes* and *diſaſters*, the greater *mercy* it is for *old* men to be kept *free* then from either.

Againe, it is not ſo much the bare *decay* of *nature* or *abatement* of bodily *ſtrength*, as either maketh *old age* ſo [a] *cumberſome* & *burdenſome* to men, and depriueth them of all *alacrity* and *cheerefulneſſe* of ſpirit; (you ſhall ſee *old men*, though ſo *weake* and *feeble*, that they can ſcarce ſtirre from the place where they are ſet, yet as [a] *cheerefull* and *frolicke*, as we ſay, and as *beartie*, yea much more *lightſome* many times, than many farre *younger* than themſelues) or that diſableth them to doing good, and to the performance of good *offices* for the *behoofe* and *benefit* of others: (For ſuch albeit their bodily *ſtrength* be moſt paſt, yet their [a] *wits* may

Reaſon 2.

τα καταφθίνει. Bion. Laert. Μακρὸς γὰρ αἰὼν μυρίας τίκτει νόσους. Eurip. Oenom. Φεῦ, τὸ γῆρας ὡς ἔχει πολλὰς νόσους; Μακρὸς γὰρ αἰὼν συμφορὰς πολλὰς ἔχει. Eurip. Glauc. Obiicit innumeris corpus lacerabile morbis. Auſon. Idyl. 15. —circumſtitit agmine fulto Morborum omne genus. Iuuen. ſat. 10. [a] Καλὸν τὸ γῆρας ἐν ἀρετῇ καὶ σοφίᾳ πρέπει. Cic. de ſen. Ὡς δύσκολον τὸ γῆρας! Eurip. Bacch. Ὡς ἐπαχθὲς ἡ πολυχρόνιος λυπεῖ; Plerectat. [a] Plena eſt voluptatis ſenectus, ſi illa ſibi vti ſen. ep. 12. His mihi rebus leuis eſt ſenectus; nec ſolum non moleſta, ſed etiam iucunda. Cato. Quid eſt enim iucundius ſenectute ſi ante ſtud. ſis iuuentutis? Cic. de ſen. [a] Τὸ γῆρας, ὦ παῖ, τῆς νεανίας ἐπιφυτεύει μᾶλλον. Ἐμπειρία τε τῶν ἀπόντων κρείσσων. Eurip. Peliad. Τῶν γὰρ ὑγιαινόντων, κἂν βραχύ τι φυτεύσῃ τὸ ἀπόντων ἀγαθὸν ἡ πολυχρόνιος γῆρας, ἡ φύσις ἀποδίδωσι. Plut. de ſen. pol. Εἰ πολλὰ ἀφαιρεῖται ὁ πολὺς χρόνος, πολλὰ φυτεύειν ἐπιτήδειον ποιεῖ. Menand. Τὸ τῆς ψυχῆς μέν βραχὺ, τὸ δ' ἐν σώματι πολύ. Eurip. Ione. Non ſentio in animo ætatis mutationem, cum ſentiam in corpore. Vegetat animus? illius flos ſenectus. Sen. ep. 26. —nec tarda ſenectus Debilitat vires animi, mentiſque vigorem. Virg. Æn. lib. 9.

be ſtill *freſh*: and though they cannot afford much *helpe* of the *hand*, yet [a] by ſage *counſell* and graue *aduice*, they may further *affaires* more either *publike* or *priuate*, [b] than many *younger* and *ſtronger* are able to do with their *hands*. [c] A few *gray hairs* doe ſaith one, may be more worth, than *many young locks*; and a few *gray beards* doe more than many *greene heads*. It is not that *decay* of *nature* or bodily *ſtrength* ſo much, I ſay, as ſuch [d] *paines* and *diſeaſes* as vſually accompany *old age*, that are wont to make it to be either ſo *tedious* to them themſelues, that they grow [e] *weary* oft euen of their *liues*, or that maketh them ſo *vnprofitable* to others, yea and oft ſo [f] *hurdenſome* too, that they grow as *weary* of them, as they are themſelues of their *liues*. Which to be *freed* therefore from, either for the moſt part, or in ſome good meaſure, in that *age*, muſt needs bee counted no ſmall *mercy*.

Thirdly, obſerue wee hence, that there is a kinde of

Satietie and fulneſſe of life:

not ſo much, I ſay, an [g] *irkeſomneſſe*, and *tedious-*

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[a] Μέγιστα σώζει πόλιν, ἐνθα βουλαὶ γεγήρασιν, ἢ νέων ἀνδρῶν δέπας δίκην αἰχμαί. Plut. de ſen. pol. Παλαιὸς ἄνωθεν, ἔργα τὰ νεωτέρων, βουλὰς ἔχειν γλαυκὰς γήρως κράτος. Eurip. Melamp. Τὰ μὲν γὰρ ἀνδρείας τινὰς ὄντας χρείας, τῷ δὲ γέροντι γυμνασίων τὰς ἀνημελημένας. Bion. Lacr. Τὸν γηρᾷ φίλει ὁ νέος ἁμαρτήσας, καὶ τὸ βαθὺ γῆρας μὴ μίσει. Sophocl. Thyeſt. Σοφὸν γάρ τι τὸ γῆρας καὶ τὰ βουλεύματ' ἔχει τὸ γῆρας, εἰς δὲ πολλ' ἰδεῖν τι καὶ μαθεῖν. Antiphan. Philoct. Σοφὸν γὰρ ἐν βουλεύμασι τὸ γῆρας πόλεως χρέος. Nicq. Eurip. Antiop. Polyb. lib. 1. Plut. de ſen. Pol. Galen. de art. Stob. l. 52. Ὡς ὑπερεῖδε τὸν ὄνειαρ, ἐὰν μεγαλώσῃ. Oppian. piſc. l. 5. Γεύσεται πλείονα γεγῶτος, ἢ δὶς ὀκτὼ χρόνους. Agatho. Γεύσεται δὲ πρεσβύτου βᾶττον ἢ ῥώμης χερός. Menand. Γεύσεται δὶς ὀκτὼ βᾶττον μείζονα ἢ ῥώμης. Gabr. Fab. Hinc Agamemnon decem Neſtores potius quam Aiaces optat. Iliad. β'. Cic. de ſen. Plut. de ſen. pol. [b] Τὸ μὲν νομίζω γῆρας εἶναι πρεσβύτερον, ἢ πολλὰς χιλίας νέας ἐγώ. Ariſtoph. veſp. [c] Νόσου καὶ πυρέσσειν μᾶλλον ἢ γήρως ταῦτα. Plut. ibid. Non proprium ſenectutis eſt vitium, ſed communè valetudinis. Cic. de ſen. [d] Iob 7. 15, 20. Nunc quia longa mihi grauis eſt & inutilis ætas, viuere cum nequeam, ſit mihi poſſe mori. Maxim. eleg. 1. [e] Τί δ' ἄλλ' ἢ φορτὸς καὶ σκιὰ γέρων ἀνήρ; Eurip. Menalip. Νῦν φροῦδος, ἔργ' ἀχρεῖα, φορτίδες νέων. Soph. Scyr. [f] Πικρὸν δὲ δρᾶμα γέρων ἐν οἰκίᾳ μένων. Menand. Tum equidem in ſenella hoc deputo miſerrimum, Sentire ea ætate eſſe odioſum alteri. Cæcil. Vſque adeò grauis vxori, natiſque, ſibique, Vt captatori moueat faſtidia Coſſo, Iuuen. 10. [g] Quoſdam ſubit eadem videndi faciendique ſatietas, & vitæ non odium, ſed faſtidium. Sen. ep. 24.

neſſe,

neſſe, as [h] a *ſatietie* and *fulneſſe*; when a man, though not weary of a thing, yet he hath his [i] *fill*, ſo much as he deſireth, of it; to the *godly* eſpecially; for I finde not the *phraſe* vſed in the *word* but of them onely; as of *Abraham* here, of [k] *Iſaak*, of [l] *Iob*, of [m] *Iehoiada*, of [n] *Dauid*, of whom it is ſaid alſo, that he died [o] *with a good gray head, full of daies and riches, and honour.*

Now this *ſatietie* and *fulneſſe* of *life* commonly befalleth ſuch;

Firſt, when ſome ſpeciall *promiſes* of *God* haue beene *made good* to them, or ſome ſpeciall [p] *bleſſings* of *God enioyed* by them, correſpondent to their owne *deſires*. So *Simeon*, when he had *liued* ſo long ([q] which it was foretold him he ſhould doe) as to *ſee our Sauiour* in the fleſh, he hath euen enough of this life, he deſireth not now to liue an houre longer. [r] *Lord* (ſaith he) *now letteſt thou thy ſeruant depart in peace; ſince that mine eyes haue once ſeene thy ſaluation*, my Sauiour, and the Sauiour of all mankind. So *Iacob*, when he ſaw his ſonne *Ioſeph* againe, whom he had [s] giuen vp for *dead* and gone long agoe, not *aliue* only, but in *honour*, and not *him* alone, but his *iſſue* too; [t] *Let me now die*; (ſaith he) *I haue liued long enough; I deſire life now no longer; ſince I haue ſeene thy face, and that thou art yet aliue. For* [u] *I made full account neuer to haue ſeene thy face; and behold God hath made me ſee thy ſeed.*

Secondly, where their [a] *employments* here are at a *full point*, at a *period*; when they haue *done* their *taske* that *God* had *aſſigned* them, and there ſeemeth

[h] *Habet quem natura, vt aliarum omnium rerum, ſic viuendi modũ. Cic. de ſen.*

[i] *Vixi quantum ſatis erat: mortem plenus expecto. Sen. epiſt. 62.*

[k] *Gen. 35. 29.*

[l] *Iob 42. 17.*

[m] *2 Chron. 24. 15.*

[n] *1 Chron. 23. 1.*

[o] *1 Chron. 29. 28.*

Reaſon 1.

[p] *Omnino rerũ omnium ſatietas vitæ facit ſatietatem. Vitæ autem ſatietas tempus maturum mortis affert. Cic. de ſen.*

[q] *Luke 2. 26.*

[r] *Luke 2. 29, 30.*

[s] *Gen. 37. 33, 35. & 42. 36, 38.*

[t] *Gen. 46. 30.*

[u] *Gen. 48. 11.*

[a] *Sunt puerilia certa ſtudia; ſunt & iuuenilis adoleſcentiæ; ſunt & conſtantis ætatis; ſunt & extremæ ſenectutis: iſta ergò cũ occidunt, ſit vitæ ſatietas. Cic. de ſen.*

Reaſon 2.

[b] seemeth to be now here *no* further *work* for them.
[c] *Dauid* (saith he) *when he had serued his set time by God assigned him, slept.* And the Apostle *Paul*, as
[d] he was content *to stay longer in the flesh for the good of the Philippians*, and the *furtherance* of their *faith*, then he desired otherwise to doe: so hee saith on the other side, that [e] *his life was not deare to him*, he cared not how soone he laid it downe, if so be that he had *fulfilled* but *the course of his ministery*, and that his *worke* it were once *at an end*.

[b] Non acerbum iam iudicant viuere, sed superfluum. Senec. epist. 24.
[c] Act 13.36.
[d] Philip. 1. 24, 25. Ita Martinus decumbens; Domine, si adhuc populo tuo sum necessarius, nō recuso laborem, &c. Seuer. epist. 3. & Bern. ser. de Mart.
[e] Act. 20. 24.

The *Vse* of which seuerall *Points* in a word, may be,

Vse 1. First of the two former, to admonish *old men*, and such more specially as through the *goodnesse* of *God* enioy a *commodious* and *comfortable time* of it, *free* from many such *griefes* as they heare others of their yeares oft complaine of, to acknowledge *Gods* great *mercy* and *goodnesse* to them therein; as
[f] in *lengthening* out their *life*, and *satisfying* them with a greater *number of daies* then others ordinarily attaine vnto, by means whereof they may liue to *see* those *brought* vp vnder them, and *bestowed* by them, that are of their *charge*, and whom *God* hath here *blessed* them with: so [g] in *freeing* of them from such *annoiances*, as are vsually *attendants* of that *age*, and which might make their *continuance* here the more *tedious* and vncomfortable to them: And
[h] to apply themselues therefore to such *holy* and *religious Employments*, so farre forth as their present estate and condition shall permit, whereby they may bring *glory* to *God*, and doe some *seruice* to him, who is so *good* and *gratious* to them aboue

[f] Psal. 91. 16.
[g] Psal. 103. 5.
[h] Καὶ μὴν τοὺς γεγονότας ἀρρώστους δεῖ βοηθεῖν. Plut. de sen. polit. & de vit. Epicur. Senectus non modò languida & iners non sit, verum etiam sit operosa, & semper pro eis, quæ habet viribus, agens aliquid & moliens. Cic. de sen.

many

many others in that kinde: Remembring withall, that howsoeuer [l] *old age* of it selfe be *an honour*; yet it is nothing lesse, if it be not [k] *found in the way of righteousnesse*, as the wise man speaketh, if it be not religiously imployed: And that, howsoeuer to the *godly long life* may be *a blessing*, yet [l] *the wicked man*, (saith the Prophet) *though he liue an hundred yeeres, shall be but an accursed wretch.*

Secondly, the *vse* of the *last* of these *points* may be to shew *a difference* betweene *godly* and *worldly* men. The *godly* haue oft euen a *satietie* of *life*: [m] As *willing* they are *to leaue the world*, as men are wont to be *to rise from the bord*, when they haue *eaten* their *fill*, or so much as they desire. But with *worldly* men for the most part it is farre otherwise: they haue *neuer enough*, as of [n] the *wealth* of this *world*, so of [o] this present *life*: by their good will they would *neuer die*. It is true indeed, that sometime, either *crosses* and *calamities*, extraordinarie *disasters*, or sore torturing *paines* and long lingring *diseases*, out of a kinde of *impatiencie*, may make them [p] *weary* of their *liues* and [q] *desirous* of

[l] Canitiæ sunt honestæ & venerandæ, vita autem honesta & honoranda. Eustath. Il. d. Γηρανται τιμαν. Etymolog. Τους μετα σωτηριους τιμαν δειν, το δε γηρας ευθυμον τω χρονω τιμιωτερον ηγουμενους. Pythag. Laert.

Vse 2.

[k] Prou. 16. 31 *Venerabilis senectus; verum virtutum, non annorum numero computata.* Guil. de Theodor. de amor. Dei. c. 9. *Alioqui nihil turpius quam grandis natu senex, qui nihil habet, quo se probet diu vixisse præter ætatē.* Sen. de trāq. c. 3. *Non enim cani rugæque, sed honestè acta ætas, auctoritatē afferunt.* Cic. de sen. Αἱ πολιαὶ σωφρονος, γεγηρακεναι πεφυκασι καὶ γαρ ἀτερ τῆς μαλλον τῶν πολλῶν εἰσιν ὀψιγηροι & ἀτων. Philo anthrolog. l. 1. c. 16. [l] Esai. 65. 20. [m] Ὡσπερ δε συμποσιου ἀπαλλαττεσθαι δειν ὑποχορτον, ὁτω ζῆν τὸ βιῳ, ὁταν ἱκανως ἔχῃ. Bion. Stob. c. 1. *Rarus qui exacto tempore vitæ, cedat, vti conuiua satur.* Hor. sat. 1. *Cui non vt plenus vitæ conuiua recedis* Lucret. l. 3. [n] Prou 30. 13, 14. Hab. 2. 5 Πλουτος δ' ὑπερηφανος ἀνδρος ἀκορεστος ἐστιν. Solon. Arist. polit. l. 1. c. 5. Plut. de auar. Basil. hom. 24 Stob. c. 10. *Nemo est, cui fælicitas sua, etiamsi cursu veniat, satisfaciat.* Sen. ep. 115. *Non potest cupiditatibus, etiamsi expleantur diuitiis, Ambr. de bon. mort. c. 1. Auarus animus nullo satiatur lucro.* P. Syr. Sen. ep. 49. *Fortuna multis dat nimis, nulli satis.* Martial. l. 12. ep. 10. [o] *Deinde animi ingrati naturam pati esse semper, Atq; explere bonis rebus, satiareque numquam; Quod faciunt nobis annorum tempora, circum Cum redeunt, fœtusque ferunt, variosque labores, Nec tamen explemur vitai fructibus vnquam.* Lucret. l. 3. [p] *Hæ res vitæ me, soror, fatigant: Hæ mihi diuidiæ & satio sunt.* Plaut. Stich. 1. 1. [q] *Tædio vitæ ad mortem curritur.* Epicur. Sen. ep. 24. mon. Plin. Sec. l. 3. ep. 3. *Laboris cupidi.* l. 5.

death,

death, which but for those *griefes* and *annoiances* they would else be farre from: Whereas the godly, with *Abraham* & *Dauid*, euen then also, [z] when they haue a *good* and a *comfortable* continuance of *life*, accompanied and attended as well with *health* of body, as with [c] *honour* and *wealth*, yet haue their *fill* of it, and are as well willing to leaue it, as the other are some *dish* of *meat* that they haue *eaten* their *fill* of. Yea [c] so fondly are *worldly* men herein oft affected, and their hearts so possessed with the *loue* of this *life*, that though *they know not how to liue*, yet *they are not willing to die*; though their *life* be so *irkesome* and *painfull* unto them, that they seeme to be [u] *long a dying* rather than to *liue long*, and [x] the *delay of death* farre *worse* with them, *than death* it selfe could be to them, yet they desire [y] to endure rather any extremitie of griefe and *torture* with *life*, than to haue an end put to their *paines* and *torments* by *death*.

But let vs rather herein striue to be affected as *Gods Saints* are, especially when it hath pleased *God*

[z] Οὐ πλέων, ὁ εὐλογῶν, ἀλλὰ καὶ διωρισμένον ἔνδον ἀμείνω. Muson. Stob. c. 1. Illum laudo & imitare, quem non piget mori cum iuuat viuere. Sen. ep. 54. cum viuere acerbum nō sit. Idem ep. 24.

[c] 1 Chron. 29. 28.

[c] Τὸν γὰρ ἀνόητον ὁ τῆς δυσκλείας φόβος, οὐχ ὁ τῆς ζωῆς πόθος, ἐκπρίαμένους σώματος πολὺ τρυφερώτερον, ὥσπερ τὸν Ὀδυσσέα τῷ ἑαυτῷ, ἔνθ' ἔστι μίμνειν ἀνεμος, ἔστι πλεῖν ἐᾷ, καὶ θεὸς παῦται συμφορῶν, καὶ θεὸς ἐλαύνει φέρεται ἔχοντα. Plutarc. de tranquil. Ὅμοια πολλοῖς τῶν κακῶν πάθων τὸν μὴ θανάτου ἀφορίζειν, τῷ βίῳ δὲ ἥδεσθαι, βελόμενον μὲν μὴ ζῆν, φοβούμενον δὲ τὸ ζῆν μὴ δυναμένῳ. Idem de clar. fœm. Θαυμαστὸν ἄνθρωποι, μήτε ζῆν θέλοντες, μήτε ἀποθνήσκειν. Epictet. Stob. c. 120. Inter mortis metum & vitæ tormenta miseri fluctuant: & viuere nolunt, & mori nesciunt. Sen. ep. 4. Pati non vultis, exire timetis: quid faciam vobis? Cypr. de mortal.

[u] De hereditco Plato ἐν παιδεῖ ἀνηκέστῳ, μακρὸν πονοῦντα τὸν θάνατον. Plut. de tard. vind. Quid huius viuere est? dilatio mori. Sen. ep. 101. Mortis habet vices, Lentè cum trahitur vita dolentibus. Sen. Herc. Oet. 1. 2.

[x] Morsque minus pœnæ quam mora mortis habet. Ouid. ep. 10.

[y] Βουλοίμην κ' ἐπάρουρος ἐὼν θητὸς παρ' ἀλλήρῳ, ᾧ μὴ βιοτὸς πολὺς εἴη, ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν. Homer. Odyss. λ'. — πολλῶς ζῆν κρεῖσσον ἢ θανεῖν καλῶς. Eurip. Aulid. Debilem facito manu, Debilem pede, coxa: Tuber adfirue gibberum; Lubricos quate dentes. Vita dum superest, benè est, Mecænas. Quod miserrimum erat, si incidisset, optatur, & tanquam vita petitur, supplicii mora. Inuenitur qui malit inter supplicia tabescere, & perire membratim; & toties per stillicidia emittere animam, quam semel exhalare? Inuenitur, qui velit trahere animam tot tormenta tracturam? Est tanti habere animam, ut agam? Sen. epist. 101.

to

to blesse vs with long *life*, with many yeeres more, than the greater number of folke are wont to attaine to; * labour to finde and feele in our selues this *satiety* and *fulnesse* of *life*; and be willing and content to leaue it, when *God* shall please to call for it, though no speciall *affliction* or *paine* enforce thereunto, not [z] as *a meat loathed*, (which the naturall man oft doth) but as *a dish*, though well *liked*, that we haue *fed* our *fill* of.

And hitherto also of the *third Particular*, to wit, *time when* he died.

The *fourth* and last followeth, and that is *whither* hee went when hee died; whereof the *Text* saith here, that

He was gathered to his people; and in another place of him, that

[a] *He went to his Fathers.*

And there is nothing more frequent and common in *Scripture* than these and the like *phrases* vsed of persons *deceasing*, that [b] *they sleepe with*, [c] *they goe to*, [d] *they are gathered vnto*, either *their people*, that is, their *countrimen*, or *their ancestors*, for that is, [e] *their Fathers*. So that,

Men, when they die, they goe to their people, to their Fathers.

That which may well be vnderstood *two waies*; and the *Holy Ghost* might well therin aime at *both*, because *both* goe vnder *one generall*, and the *phrase* as it may *fit either*, so [f] it may well *include both*.

* *Id agendum est, vt satis vixerimus. Sen. epist. 23. Vt satis vixerimus, nec anni, nec dies faciet, sed animus. Idem epist. 61.*

z *Fastidia illis esse cepit vita. Sen. de tranq. a. 2. Est etiam vitæ ipsius nausea quædam. Idē ep. 24. Et de Abr. in hunc locum Pareus, Pertæsus vitæ erumnosæ. Quod minus huc quadrat.*

Particular 4.

Quo.

Place,

Whither.

a *Cap. 15. 15.*

b *1 King. 2. 10. & 11. 43. & 14. 30. & 15. 8, 24.*

c *Gen. 15. 15.*

d *Gen. 35. 29. & 49. 33. Num. 20. 24, 26. & 27. 13. & 31. 2. Deut. 32. 50.*

e *Act. 13. 36.*

Point.

Generall 4.

f *Statum mortuorum in genere. Vnde dicunt Hebr. Qui moritur, ambulat per viam, per quam ambularunt patres eius, Vatabl.*

death, which but for those *grieuances* and *annoiances* they would elſe be farre from: Whereas the godly, with *Abraham* & *Dauid*, euen then alſo, [z] when they haue a *good* and a *comfortable* continuance of *life*, accompanied and attended as well with *health* of body, as with [c] *honour* and *wealth*, yet haue their *full* of it, and are as well willing to leaue it, as the other are ſome *diſh* of *meat* that they haue *eaten* their *full* of. Yea [c] ſo fondly are *worldly* men herein oft affected, and their hearts ſo poſſeſſed with the *loue* of this *life*, that though *they know not how to liue*, yet *they are not willing to die*; though their *life* be ſo *irkeſome* and *painfull* unto them, that they ſeeme to be [a] *long a dying* rather than to *liue long*, and [x] the *delay of death* farre *worſe* with them, *then death* it ſelfe could be to them, yet they deſire [y] to endure rather any extremitie of griefe and *torture* with *life*, than to haue an end put to their *paines* and *torments* by *death*.

But let vs rather herein ſtriue to be affected as *Gods Saints* are, eſpecially when it hath pleaſed *God*

z Οὐ περίλυπος, ἐ ἐκλογιζόμενος, ὅτι μὲν χ̀ δυναμένῳ ἐ ἐνδυσωπεῖν. *Muſon. Stob. c. 1. Illum lauda & imitare, quem non piget mori cum iuuat viuere. Sen. ep. 54. cum viuere acerbum nō ſit. Idem ep. 24.*

c 1 Chron. 29. 28.

a Τὸν γὰρ ἀνόητον ὁ τῆς δυσθυμίας φόβος, ὐχ ὁ τῆς ζωῆς πόθος, ἐκπρίαμαξ ἐ σώματος πιέζει τεθηπλεγμένον, ὥσπερ τὸν Ὀδυσσέα τῷ ἐντέρῳ, ὑφ' ἕτερ μίμνειν ἀναμένοντα, ἔτι πλείω ἐ, χ̀ πρὸς ταῦτα δυσαρέστως, χ̀ πρὸς ἐκεῖνα ἀσθενῶς ἔχοντα. *Plutarc. de tranquil.* Ὅμοια πάλλοις τῶν κακῶν παθῶν τὸν μὲν θανάτου ἐφίεται, τὸν βίον δὲ ἠνέχετο, βούλομαι ἐ μὴ ζῆν, φοβεῖται δὲ τὸ ζῆν μὴ δυναμένῳ ἐ. *Idem de clar. fam.* Θαυμαστὸν ἄνθρωποι, μήτε ζῆν θέλοντες, μήτε ἀποθνήσκειν. *Epictet. Stob. c. 120. Inter mortis metum & vitæ tormenta miſeri fluctuant: & viuere nolunt, & mori neſciunt. Sen. ep. 4. Pati non vultis, exire timetis: quid faciam vobis? Cyp. de mortal.*

x De Hercdico Plato ἐν παιδεῖ ἀνυπάρκτῳ, μᾶλλον ποιῆσαι τὸν θάνατον. *Plut. de tard. vind. Quid huius viuere eſt? dum mori. Sen. ep. 101. Mortis habet vices, Lentè cum trahitur vita dolentibus. Sen. Herc. Oet. 1. 2.* x *Morſque minus pœnæ quam mora mortis habet. Ouid. ep. 10.* y Βουλοίμην ἂν ἐπάρατος ἐ ἐν ἀντάλλου ἄλλῳ ἀνδρὶ πας' ἀχιλῆϊ, ὃς μὴ βιοτὸς πολὺς ἔπ, ἢ πᾶσιν νεκύεσσι κατηφείοισιν ἀνάσσειν. *Homer. Odyſſ. λ'.* — κακὸς ζῆν κρεῖσσον ἢ θανεῖν καλῶς. *Eurip. Auliid. Debilem facito manu, Debilem pede, coxa: Tuber adſtrue gibberum; Lubricos quate dentes. Vita dum ſuperſt, benè eſt, Mecænas. Quod miſerrimum erat, ſi incidiſſet, optatur, & tanquam vita petitur, ſupplicij mora. Inuenitur qui malit inter ſupplicia tabeſcere, & perire membratim; & toties per ſtillicidia emittere animam, quam ſemel exhalare? Inuenitur, qui velit trahere animam tot tormenta tracturam? Eſt tanti habere animam, ut agam? Sen. epiſt. 101.*

to

to blesse vs with long *life*, with many yeeres more, than the greater number of folke are wont to attaine to; * labour to finde and feele in our selues this *satiety* and *fulnesse* of *life*; and be willing and content to leaue it, when *God* shall please to call for it, though no speciall *affliction* or *paine* enforce thereunto, not [z] as *a meat loathed*, (which the naturall man oft doth) but as *a dish*, though well *liked*, that we haue *fed* our *fill* of.

And hitherto also of the *third Particular*, to wit, *time when* he died.

The *fourth* and last followeth, and that is *whither* hee went when hee died; whereof the *Text* saith here, that

He was gathered to his people; and in another place of him, that

[a] *He went to his Fathers.*

And there is nothing more frequent and common in *Scripture* than these and the like *phrases* vsed of persons *deceassing*, that [b] *they sleepe with*, [c] *they goe to*, [d] *they are gathered vnto*, either *their people*, that is, their *countrimen*, or *their ancestors*, for that is, [e] *their Fathers*. So that,

Men, when they die, they goe to their people, to their Fathers.

That which may well be vnderstood *two waies*; and the *Holy Ghost* might well therin aime at *both*, because *both* goe vnder *one generall*, and the *phrase* as it may *fit either*, so [f] it may well *include both*.

* *Id agendum est, vt satis vixerimus. Sen. epist. 13. Vt satis vixerimus, nec anni, nec dies faciet, sed animus. Idem epist. 61.*

z *Fastidio illis esse cepit vita. Sen. de tranq. a. 2. Est etiam vitæ ipsius nausea quædam. Idē ep. 24. Et de Abr. in hunc locum Pareus, Pertæsus vitæ erumnosæ. Quod minus huc quadrat.*

Particular 4.

Quo.

Place,

Whither.

a *Cap. 15. 15.*

b *1 King. 2. 10. & 11. 43. & 14. 30. & 15. 8, 24.*

c *Gen. 15. 15.*

d *Gen. 35. 29. & 49. 33. Num. 20. 24, 26. & 27. 13. & 31. 2. Deut. 32. 50.*

e *Act. 13. 36.*

Point.

Generall 4.

f *Statum mortuorum in genere. Vnde dicunt Hebr. Qui moritur, ambulat per viam, per quam ambularunt patres eius. Vatabl.*

Reason 1.

First in regard of the *body*: becauſe [g] *it returneth to the earth*, the *common* [h] *receptacle* of all. As it is ſaid of *Dauid*, that [i] *he was laid vnto*, or *laid vp, with his Fathers*. For howſoeuer of *Abraham* it [k] ſeeme to ſome, that it cannot be ſo meant, becauſe [l] his *corpes* was *enterred* in the Land of *Canaan*, ([m] ſo generally termed) in a ſtrange countrey, where his countrey-men in likelihood none of them lay: yet it followeth not thence, that it may not euen in that ſenſe alſo be ſaid of him too: ſince that the *graue* in generall, [n] not the *artificiall* one, but the [o] *naturall*, (which [p] the *Hebrewes* alſo well diſtinguiſh) is (as *Iob* fitly termeth it) [q] *the Congregation houſe of all liuing*, that is, the *place* wherein they *all meet* together after *deceaſe*, be the *places* of their *ſepulture* neuer ſo farre aſunder; yea whether they haue any *ſepulture* or no, as *Iacob* ſuppoſed that *Ioſeph* had not, whom hee yet ſaith, hee would *die, and* [r] *goe downe to, to the graue*. And

[g] Gen.3.19. Eccl. 12.7. Συμεχρίθη, καὶ ἀπέθανεν, ὅθεν ἦν· ἐπιστρέψαι τὸ σῶμα εἰς γῆν, καθὼς ἦν· τὸ δὲ πνεῦμα πρὸς τὸν θεόν. Epicharm. Cedit enim retrò, de terra quod fuit ante, *In terras*: & quod miſſum eſt ex ætheris oris, *Id rurſum cœli reſtatum templa receptant*. Lucret. l. 2.

[h] *Sic hominũ terra, vt cœlum Deũ, quæ nos naſcentes excipit, natos alit, ſemelq; editos ſuſtinet ſemper, nouiſſimè complexa gremio iã à reliqua natura abdicatos, tũ maximè, vt mater, operiens*. Plin. l. 2. c. 63. *Terra quæ dedit, ipſa capit, neq; diſpendi facit hilum. Hæc enim gentes omnes peperit, & reſumit denuo. Ennius Epichar. Varro de ling. Lat. l. 4. capit omnia tellus Quæ genuit. Lucan. l. 7.*

[i] *Act.* 13.36.

[k] *Pareus.*

[l] *Gen.* 25.9,6.

[m] *Pſal.* 105.11.

[n] See the worthie Primate of *Armagh* Anſwer to Ieſuites Challenge, pag. 291 &c.

[o] *Omnibus natura ſepulturam dedit. Naufragos idem fluctus, qui expulit, ſepelit: ſuffixorum corpora crucibus in ſepulturam ſuam defluunt: eos, qui vius vruntur, pœnas funerat. Sen. contro. 4. l. 8. ſepelit natura relictos, Mecœnas apud Sen. epiſt. 92.*

[p] קֶבֶר & שְׁאוֹל בֵּית מוֹעֵד *Iob* 30.23. Μίαν γὰρ καὶ τὴν αὐτὴν εἶναι γῆν μνήμης καὶ τάφον, ἐξ ἧς ἐλήφθημεν, καὶ εἰς ἣν ἀποτρεπόμεθα. Greg. Naz. ad Arian. *Omniparens, eadem rerum commune ſepulcrum. Lucret. l. 5. Sic Catul. ad Manl. Troia nefas, commune ſepulcrum Aſiæ Europæque.*

[q] *Geneſ.* 37.37. *Vſe Druſ. obſeru. lib. 4. cap. 23. In luctu permanebo donec me terra ſuſcipiat, vt filium meum ſepulcrum iam ſuſcepit. Alcuin. Sepulcra enim in Scripturæ locis multis intelliguntur, non ea ſolùm quæ ad depoſitionem humanorum corporum videntur eſſe conſtructa, vel in ſaxis exciſa, aut in terra defoſſa; ſed omnis locus in quocunque vel integrum corpus humanum, vel ex parte aliqua iacet, etiamſi accidat vt vnum corpus per loca multa diſperſum ſit. Origen. in Eſai. lib. 8. Euſeb. apolog. Hinc Plin. lib. 7. cap. 54. Sepultus dicitur quoquo modo conditus; humatus, humo conſectus.*

as well might *Abraham*, for his *body* alſo, be ſaid, to be *gathered to his people*, though hee were *buried* in ſome other place then the moſt of them were, as *Iacob* might be ſaid to *goe to Ioſeph*, becauſe [f] he was to be *laid in the ground* when he died, *Ioſeph* being, as he ſuppoſed, [t] *buried* in the *bowels* of ſome *beaſt*: ſince that, as *Solomon* ſaith, [u] *all goe to one common place; all returne againe to their duſt.*

Secondly, in regard of the *Soule.*

Firſt [a] in *Generall*: becauſe it departeth hence indefinitely into *another world*, not *proper* and *peculiar*, as he ſaid [b] each one did when hee *ſlept*, but [c] *common* and *generall*: it goeth hence to the [d] *vnſeene world*, as the *Heathens* termed it, or to the [e] *world of Soules*, as the *Hebrew Doctors* call it; to that *other world*, (including both *Heauen* and *Hell*) in generall, that is *the Congregation Houſe of Soules*, as the *Graue* is of *Corpſes*: As [f] the ſuppoſed *Samuel* told *Saul*, (though he meant not, nor intended it ſo to be taken, that *Saul* ſhould be in the ſame *ſpeciall ſtate* or *place* that *Samuel* was then in, when he died) [g] *To morrow ſhalt thou be with me*; that is, in the *other world*, wherein both *thou* and *I*, and *all* other *good* and *bad* are after deceaſe.

Secondly, more *ſpecially*; the *Soules* of *Gods Saints and ſeruants* may well be ſaid *to goe to their peo-*

[f] *Gen.* 50. 13.

[t] *Andr. Caſ. in Apoc.* 16. *à canibus deuoratos, canum ventres vita ſepulcra ſortitos. Quod* Τριγλίας τοῦτον *Diogenes dixit. Stob. c.* 123. *Alit cadauer alites, alit feras: vivum ſepulcrum mortuo ſic obtigit. Et Attius Atreo; Natis ſepulcrum ipſe paterit. Cic. offic. l.* 1.

[u] *Eccleſ* 3. 20.

[a] *De communi generis humani (quoad vitam futuram) ſocietate. Calvin.*

[b] Ἡσύχλειτός φησι τοῖς ἐγηγερμένοις ἕνα καὶ κοινὸν κόσμον εἶναι, τοῖς δὲ κοιμωμένοις ἴδιον ἕκαστον εἰς ἴδιον διαστρέφειν. *Plut. de ſuperſtit.*

Speciall.

[c] Εἰς κοινὸν Ἅιδην πάντες ἤθροισθησαν. *Anthologi. lib.* 2. *cap.* 6. [d] Ἅιδης τὸν καὶ πᾶσιν ἀϊδῆς ἄγων ἀφανῆ καὶ ἄγνωστον καὶ τὰς ψυχὰς ἐν τῷ ἀοράτῳ διαθρέψας. *Andr. in Apoc. c.* 63. *Dicunt animas corpore liberatas Aidem petere. i. locum qui non videtur. Ambr. de bon. mort. c.* 10. *Vide Platon. in Phædone.* [e] Τὸν δεσμὸν τῆς ψυχῆς εἰς τὸν ἀϊδῆ καὶ ἀφανῆ μετώκισον. *Greg. Nyſſ. in Macrin. paraphraſtes Theophyl. in Luc.* 16. [e] עולם הנפשות *Quod Chriſtiani ſeculum futurum, Iudæi ſeculum animarum dicunt. Brought. in Symbol. & Schindler. lexic. Pentaglot.* [f] *Angelum lucis ſeruulam ſe Satanas, non Samuel. Aug. ad Simplic. l.* 2 *q.* 3. *& de virab. l.* 2. *c.* 11. [g] 1 *Sam.* 28. 19.

ple and their Fathers, when they die; [h] becauſe they goe to that *peculiar place*, where *all* their *godly Country-men* and *Anceſtors* are; to the [i] *Congregation houſe* (as the Apoſtle termes it) *of the First-borne*, *and of the Spirits of the Iuſt*. Nor doth it hinder, but that of *Abraham* it may ſo alſo be vnderſtood, albeit that both his *Country-mẽ*, the moſt, it may be of them, and his *Anceſtours* alſo, many of them, might be *idolaters*, as [k] himſelfe alſo at firſt was; ſince that many yet no doubt of both thoſe *rankes*, both were *pious*, while they *lined*, and *went to God*, when they *died*: Beſides that, wel alſo may they all be termed and ſtiled [l] his *people*, or *country-men*, though little of kinne to him otherwiſe, that were the *people*, while they liued, of the ſame *God* that he ſerued: Yea as well might [m] *all* the *faithfull* that went before him, be termed *his Fathers*, whether he were lineally and carnally deſcended of them or no, as [n] *all* the *faithfull* that came after him, are termed *his ſonnes*.

But to haſten to an end:

First, this may ſerue to *ſtrengthen vs* againſt the *feare* of *death*, or of what ſhall become of vs when we are dead: Since that, as [a] we *goe not* any *ſtrange way* when we die, ſuch as none haue gone before vs, but a *beaten path*, that [b] *all*, euen *good*, haue *gone*; ſo we *goe not* to any *ſtrange place*, where either *none* are already, or none that we haue any *acquaintance* withall; but we goe to our *Chriſtian friends*, to our *religious Fore-fathers*, [c] to a place, where we ſhall

[h] *Ex Hebraorum ſententia Pet. Martyr, & Pareus.*

[i] Παρήγγειν. Heb. 12.23. *Quem Hebraei Doctores* סוד המלאכים *vocant. Cheradam. alphab. myſtic. 6. 1.*

[k] Ioſh. 24 2.

[l] Ruth. 1.16.

[m] *Eorum filij dicimur, quorum fidem & mores imitamur. Orig. in Ezek. hom. 4. & 6. Omnes hi maiores tui ſunt, ſi te illis dignum geſſeris. Sen. epiſt. 44.*

[n] *Mat. 3.6. Rom. 4. 16, 18. Gal. 3.29.*

[a] *Ambulat per viam, per quam ambulauerunt patres eius. Hebr. ex Pſal. 49. 19. Ole. ſt. ſup.*

Vſe I.

[b] דרך כל-הארץ Ioſh. 23. 14. 1 King 2.2.

[c] Οἱ προάγοντες φίλοι. Οὗτοι τὴν πατρίδα, ἀγαθοὶ δ' ἀνθρώπων ὄντες, ἣν πάντων ἀλλοῦ ἐς ἐπιτηδείων ἔχομεν. Πλεσταρχος. ἐστιν ὅπου καὶ χώρος ἐστιν. Εἰς τοῦτο καθαγάγων αὐτὸς ἑαυτὸν, Κοινῇ δὲ πάντες συνδιαλεγόμεθα. *Antiphan. Stob. cap. 124.*

meet

meet againe with all those, that wee [d] *sent* from hence before vs, hauing *deceased in the faith*. It is that indeed that much troubleth men and women many times, when they are enforced to trauell into strange countries, and to change the places of their wonted and ancient abode; to fore-thinke, what an vncouth thing it wil be, to come among *a strange people*, where they *know none*, and *none know* them. It would haue troubled *Iacob* not a little to haue remoued into *Egypt*, had he not beene [e] sure to finde *Ioseph* there. But the *godly* need not be troubled with any such thoughts, when they are to *remoue* hence: For they shall goe to *their owne people*, *their Friends*, *their Fathers*: they shall be sure to [e] finde *country-men*, *kindred*, *acquaintance* enough in *heauen*, that will be [f] readie to *receiue* them, to *welcome* them thither, to *giue* them the *best entertainment* that can be there. Yea this should make vs the rather *desirous to die* and to go hence, [g] that we may goe to, and be with those *worthies*, whom either hauing knowne here our selues, or hauing read of, or heard report of from others, we haue *admired*, and *desired* either to *see*, or to *liue with*, while they liued here.

And lastly, if we desire to *goe* to them when we *die*, let vs be sure to *follow* them while we *liue*. [h] *Adioine* thy selfe to them, *associate* thy selfe with them, while thou *liuest here*, if thou desirest to *be with* them, and to *partake* with them, when thou *departest hence*. [i] *Walke* thou must *in the steps of faithfull Abraham*, while thou *liuest*, if thou lookest to haue a place [k] *in Abrahams bosome*, when thou *diest*,

[d] *Consecuturi præmissimus.* Senec. ad Marc. c. 19 *Eò citò peruenturi, quò illi peruenerint.* Idem ep. 63. 2 Sam. 12. 23.

[e] Gen. 45. 28. & 46. 3, 4.

[e] *Mutamus amicos, non relinquimus.* Hieron. in Nepot.

[f] *Præstolatur nos Ecclesia primitiuorum: desiderant nos sancti; expectant nos iusti. Desideremus ergò desiderantes nos: properemus ad præstolantes nos: expectantes nos votis præcurramus.* Bern. de temp. 98.

Vse 2.

[g] *Equidem efferor studio patres vestros, quos colui & dilexi, videndi. Neq; verò eos solum conuenire aueo, quos ipse cognoui, sed illos etiam de quibus audiui & legi.* Cic. de Sen.

[h] Psal. 119. 63.

[i] Rom. 4. 12.

[k] Luke 16. 22.

l Matth.8.11. *dieſt*, and l *ſit downe with him*, after this life, *in the kingdome of heauen. Oh* (it may be that ſome of you will ſay of this our bleſſed Brother now deceaſed) *that my ſoule were where his is: that I might be ſure to die as he did, and to goe whither he is gone, when I die.* Heare what the Apoſtle ſaith; he pointeth thee the way, he telleth thee how it may ſo be, how thou maiſt haue thy deſire. m *Think vpon thoſe* (ſaith he) *that haue had the ouerſight of you, and that haue declared the word of God vnto you; and follow their faith, conſidering what the end of their life hath beene.* Be not like *Balaam*, n that wiſhed to come where the godly were, but o had no minde to goe the *way* that they went. But p follow the *rules* that he *taught* thee, q goe the *way* that he *led* thee, by *life* as well as by *leſſon*, while he liued; and then ſhalt thou be ſure to *go to him* when thou dieſt, and to *enioy there with him* and other the faithfull gone before thee, thoſe *ioyes* and that *bliſſe*, that with *God* and *Chriſt* they are there fully poſſeſſed of alreadie.

m Hebr.13.7.
n Num.23.10.
o Impius & fœlix ſic ſimul eſſe cupit, Vt nolit pius eſſe, velit tamen eſſe beatus: Quod natura negat, nec ratio patitur. De Macrin. apud Iul. Capitol. Οὐδὲν τῶν ἕτερόν ἐστιν ἢ θέλειν μὲν σωθῆναι τυχεῖν, μὴ θέλειν δὲ ποιεῖν τὰ πρὸς αὐτὴν συνβαλλόμενα. Iſidor. Pel. l. 1. epiſt. 168. Bonum quæris; malum facis; in contrarium curris: quando peruenis? Aug. nom. de Stoic. & Epic. c. 3.
p Hebr.13.17.
q Philip.2.17, 20.

BRITISH MUSEUM

FINIS.

Faults eſcaped.

PAge 18. line 21. reade *walked.* p. 32. l. 11. r. *ſtranger.* p. 27. l. 2. r. *with wind.* p. 28. l. 18. r. *hardly be diſcerned.*

In the Margine.

PAge 20. l. [a] *peritat.* p. 22. l. [d] περὶ ὄρους. p. 23. l. [f] *ſeu quod.* p. 25. l. [k] *ſicut cum.* p. 26. l. [c] χαπῶ. l. [i] χ' φύλον. p. 27. l. [a] *diſſipat.* p. 28. l. [l] λεπίδας. p. 29. l. [a] *ſaporá, &c. & ibid. famil. aura.* p. 30. l. [e] *caterorum.* p. 32. l. [p] τὸ Ν' *& ibid.* πεσὸν.

Adde p. 49. l. 9. after, haue beene *buried.*

In regard whereof that * great *King* ſometime, though then none, preferred † *peace* before *warre*; for that "in time of *peace* vſually *Children* burie their *Parents*, whereas in time of *warre Parents* are wont to bury their Children.

* *Craſus apud Herodot. lib. 1.*

† ὑπὸ εἰρήνης μὲν γὰρ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ πολέμῳ πατέρες τοὺς παῖδας.

"Ἐν μὲν γὰρ εἰρήνῃ οἱ παῖδες τοὺς πατέρας θάπτουσιν· ἐν δὲ πολέμῳ οἱ πατέρες τοὺς παῖδας.